

The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., April 2, 1931

NEW SERIES
VOLUME XXXIII. No. 14

OLD SERIES
VOLUME LIII

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SINKING FUND IS NOW BEING ACCUMULATED FOR PAYING INTEREST WHEN DUE. MISSISSIPPI BAPTIST EDUCATION COMMISSION HAS NEVER BEEN LATE IN PAYING IN SO FAR AS RECORDS SHOW.

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YOU ARE NEXT. SEND EXCHANGE MADE PAYABLE TO MISSISSIPPI BAPTIST EDUCATION COMMISSION TO

R. B. GUNTER, Executive Secretary
Jackson, Mississippi

The American Baptist of Lexington, Ky., speaks hopefully and confidently of the future of Georgetown College.

A great day was reported at Parkway Church, Jackson, Sunday. There were seven additions to the church, of whom five came for baptism.

We are sorry to learn that Rev. C. W. Knight, one of our Mississippians in Kentucky, is undergoing a protracted hospital experience in Louisville.

A county-wide fifth Sunday meeting was held at Senatobia on the twenty-ninth. A good representation from the churches was present. A number of laymen took part in the program. Dr. Gunter spoke Sunday morning and Dr. F. M. Purser Sunday afternoon. A report also comes from Water Valley of a similar meeting there which showed a fine interest.

The Word and Way and The Baptist Standard both have an arrangement by which these papers take the place of the local church bulletin in many churches. By this plan the contents of what would be the church bulletin are put on one page of the state paper and the whole goes to each family in the church. We predict that this plan will become more and more popular. In many cases the church bulletin costs the church as much as the state paper would and contains only about one-tenth of the matter that goes in the state paper.

Sixty-nine were added to Temple Church, Memphis, in a meeting in which Pastor Black was assisted by Dr. Kyle M. Yates; 45 being baptized.

Druid Hills Church in Atlanta, First Church of Gainesville, and Vineville Church of Macon, Ga., each has recently decided to support a foreign missionary over and above their gifts to the cooperative program.

Word and Way says: There are today 10,478 foreign students in the colleges and universities of the United States. They come from 102 different countries. Canada leads with 1,410; China has 1,336; Japan, 1,004, and the Philippines, 905.

Josephus Daniels, secretary of the navy in the Wilson administration and still active in politics, says in a recent newspaper article: The meeting of the National Democratic Committee was contrived shortly after some northern states elected wet senators. Mr. Raskob and Mr. Shouse were confident they would control it. They were equally confident that it could be done with a minimum of trouble. They issued the call and sat back to see a resolution in favor of the Raskob wet plan. But it did not come off as arranged. Instead of Raskob on the center of the stage, with a wet crown on his head, there came a reaction, and he dared not ask a vote on his suggestion. Those Democrats who care more for old-fashioned Democracy, and are hostile to Raskob's brand of near-Republicanism, decided not to let the party go into the campaign riding on a whisky barrel.

THE STATE-WIDE MISSION CONFERENCE
(Bryan Simmons)

In response to the call of Secretary Gunter a representative company of Mississippi Baptists gathered at the First Baptist Church of Jackson at 10:00 A.M. Tuesday, February 24th. There was no formal effort made to determine the number present; but there must have been at least one hundred and fifty, made up of pastors, laymen and of goodly women not a few.

Pastor T. W. Green was chosen as chairman of the meeting and presided with ease and efficiency. The program suggested by Pastor Gunter was accepted by the gathering and was carried out with very little variation. With the exception of Pastor W. M. Bostick, who was detained by a death in his family, every speaker on the program was present and gave good account of his stewardship.

After appropriate devotional conducted by two brethren, brethren Cox, Holcomb, and Barnhill brought reports indicating their attitude and also what had been done and what they were attempting to do "Out Their Way" in the interest of the Cooperative Program. These reports indicated prayerful study, planning and effort and gave forth a sound of hopefulness.

These were followed by an address on Home Missions, by Secretary J. B. Lawrence. Always interesting and instructive, Brother Lawrence seemed to be at his best and brought a message filled with plain facts, sound reasoning and earnest appeal. Among other things, he said: "The Home Mission Board is heroically meeting its obligations. It has worked out some complex and delicate problems. It has salvaged our mission work, and from now on the Home Mission Board will give itself to preaching the gospel rather than supporting institutions. The Board has come to where it will not be influenced by outside pressure; but will give earnest heed to reason."

The Board is now in about as good shape financially as any of our institutions and has made progress in that it has established credit with the banks of Atlanta, Ga., the headquarters of the Board.

The Board has adopted a policy of economy and efficiency by which it will both refrain from going further into debt and, by laying aside the first tenth of its receipts, pay its debts within the next ten years if the Baptists of the South will give as much to Home Missions each year as they did during 1929.

Secretary Lawrence with characteristic clearness showed the reasons for a continuance of the Home Mission work and closed with an appeal for continued support. Surely Mississippi Baptists will not fail here.

After a hymn, led by Brother G. W. Mize, Chairman Green introduced as the next speaker Rev. Austin Crouch, Secretary of the Executive Committee of the Southern Baptist Convention. Brother Crouch appeared to be a walking encyclopedia of Baptist information. He knows what people are saying and is able to give answer to each in due season. He knows facts and figures. He knows our obligations and our resources. He knows our difficulties and has well-defined plans for meeting them. He first gave us a look at the dark side and then a look at the bright side. After meeting numerous criticisms he indicated that our greatest difficulty lies in the dereliction of our people.

Seven thousand six hundred churches gave nothing to the Cooperative Program during the past year. Two million Baptists in the South are reported as giving nothing to the program during that time.

Then the speaker turned to the bright side and showed that, while there has been a falling off in gifts to the Cooperative Program, our people are giving as much and more than they have ever given. Much has been invested in building campaigns and, as there is no immediate necessity for further campaigns of this sort, we can reasonably expect a renewal of support for the program.

Speaking of the practicability of paying our debts Brother Crouch showed that if one hundred thousand Southern Baptists would add \$36.00

per year for five years to their present gifts all our debts would be liquidated. If we would lead the two millions who gave nothing last year to average one dollar during this year it would go far towards solving our problems. His was a practical, helpful address and was well received.

Just at twelve o'clock, after a few announcements by Brother Gunter, the congregation adjourned for dinner.

Chairman Green called the meeting to order promptly at 1:30. The devotions consisted of a few hymns led by Brother Mize, with Sister Mize at the piano, and a prayer by Pastor Talkington of Crystal Springs.

After the fashion of the brethren at the opening of the morning session Pastors Mayfield, Henderson and Metts made reports concerning the conditions and the plans for prosecuting the work in their respective sections of the state. If the pastors and churches will but follow the lead of the brethren surely there will be a glorious round-up during the month of April and a renewed determination to carry on steadily during the coming months.

Brother W. E. Holcomb, President of the Baptist State Convention, was the next speaker. He made it plain that he was speaking as a layman and not officially, as President of the Convention. Basing his message on the Parable of the Rich Fool he sought to show the necessity for feeding the soul on the right kind of food. He indicated that for some years there has been a tendency to look towards the material rather than the spiritual and found encouragement in the fact people are delighting anew in real soul food. Preachers are getting the attention of more people as they come with the plain gospel message. The people are more definitely and more closely associated with Christ and they are coming to find that there is real joy in labor for the Lord.

This warm message was followed by a Round Table Discussion. Secretary Gunter opened the discussion with a plain statement of the present situation as to our finances and indicated the inevitable unless there is a rallying during the month of April. Tracts giving detailed information as to our obligations have been prepared for distribution. He was followed by several brethren who brought brief messages all pointing towards a solution of our problems.

The last address of the Conference was brought at this time by Brother W. E. Sallee, for many years a missionary to China. He is now serving as Home Secretary of the Foreign Mission Board and is going about seeking to stir up the hearts of the brethren by way of remembrance. In his introduction he discussed the Pastor's Problems of Leadership and indicated that in respect to giving his leadership must be by sacrificial example as well as by faithful teaching.

Then he gave a bird's eye view of our Foreign Mission work depicting the Fields, the Forces, the Fruitage and the Future Prospects and Needs.

Four hundred and forty-five missionaries in 14 countries, many of them with records of service stretching over thirty and forty years, during which time there has been evangelization, church, association and convention development. He showed clearly that the converts on these Foreign Fields were manifesting development in liberality, self-support and missionary endeavor. The 2,200 native workers are proving valiant and efficient soldiers of the cross.

Certainly no one listened to his story of need, opportunity and appeal, both from those who want to hear and those who want to go and tell, went away without a new determination to press the claims of a lost world on the hearts of the people to whom they minister.

With a prayer and benediction by Pastor W. A. McComb we came to the close of a meaningful day in the history of Mississippi Baptists.

—BR—

Dr. L. G. Cleverdon, while taking work for the Ph.D. degree in Yale, is serving as Religious Director in Calvary Church nearby.

—BR—

We hear that Dr. E. D. Solomon is in the field to raise \$300,000 for Dodd College for building and endowment. This is a junior college for girls, at Shreveport.

ANSWER TO INQUIRY

—o—

My Dear Friend in Christ:

I very much sympathize with you regarding your confusion over the strange actions and claims of the religious sect to which you refer.

It is a strange and a constantly recurring experience for believers in every age of Christian History to have groups arise who overly, or else wrongly, emphasize some phase of Scripture truth and seek most zealously to lead, sometimes to compel, others to follow in their steps of experience or along some plan they dogmatically present. Often these groups go so far as to challenge the faith of others who do not wholeheartedly and immediately accept their teaching.

Not much is gained by fighting such self-assuming leaders. Rather, let us be fair and grant to them motives of consecration, honesty and the like, as high as we would desire to have them give us credit as possessing. This does not mean that we have not the same right to interpret the Word of God, the same Holy Spirit as our teacher and guide, as they claim to have. The Holy Spirit is no respecter of persons nor is He divided. He does not limit His dealings with me to any one plan nor type of experience. If he did so He would only be yielding Himself to become an instrument to be manipulated or managed by men.

Physical "manifestations" have from time to time frequently appeared in the history of the Church of God. There were marked ones in connection with the evangelism of John Wesley and also that of Jonathan Edwards. But neither of these men, nor their followers have ever stipulated that such were necessary phenomena nor have they striven to excite or to work up such actions.

The "manifestations" of the Holy Spirit and the "gifts" (enablements) are as "He wills" and for the purpose of exalting Christ, the Spirit never speaks of Himself (Jno. 16:13). He does not come to us, or upon us, nor along with us for any purpose of personal gratification, either to set us off from the world nor to satisfy our own emotions. No one has any right to dictate to the Spirit by telling you nor me that we have not the Spirit because we have not had some physical experience such as shouting or rolling upon the ground or talking in some unknown gibberish. The "gift of tongues" Paul tells us was to be interpreted, something none of the modern so-called examples have yet been able to do.

Being "free from sin" is the work of God but to "become servants of God" is to be by our own Spirit-led, Spirit-empowered, act. "Victory" over sin is not by eradication, suppression nor annihilation. You enter an aeroplane and as it "takes off" it overcomes but does not set aside the law of gravitation. So Christ takes up His abode in us, by the presence of the Spirit, and we are "overcomers."

Christ brings sin to nought for all who accept His victory on Calvary. In Him we are set at liberty from the "law of sin and death": being joint heirs we have sonship, heirship and fellowship, that not because we have done anything, or had some emotional experience.

The "gifts" of the Spirit differ (Romans 12:3) and we are to minister or use them as He has made His bestowals. Those who look for an "experience" frequently are failures in being effective in the discharge of the common duties of charity, missions, evangelism and the like.

May I advise you to get some of the writings of such men as Drs. Griffin Thomas, A. J. Gordon, R. A. Torrey, or F. B. Meyer. Above all to stick close to the plain Word of God. The Spirit will help you to understand it for He is the author of order and is your promised Helper. (Jno. 16:13).

Trusting that I have helped you and urging that you make this a subject of prayer accepting as finished and appropriated the work and promises of God, I am,

Most sincerely yours,

—A Friend.

—BR—

Pastor R. W. Merrill goes from Kerrville, Texas, to Hondo in the same state.

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Housetop and Inner Chamber

Dr. J. D. Franks of Columbus preached for Pastor H. M. King at Calvary Church, Jackson, Sunday night.

William Jewell College (Baptist) in Missouri is said to have received a gift recently of \$25,000 from an orthodox Jew in New York City.

South Carolina Baptists have one senior college for young men, three senior colleges for young women and one junior college for young women.

Telegraphic reports from Nan-King, China, last week were that a lady in New York State had left \$12,000,000 to be used for theological training in Methodist schools in China.

There is more news value in a line which says brother Little helped in a meeting in Podunk where there was one conversion than in a column which tells of Dr. Swell expecting to hold a meeting in Metropolis. See?

They say that women do not smoke cigarettes because they like them but because it is the style. And we can well believe it when we see one of these fumigators looking like she had swallowed a chunk of rancid butter.

A popular humorist says, After a fellow does something big and worthwhile and decides to sit down and rest on his honors, he soon finds that somebody has jerked the seat out from under him. And there is more truth than humor in it.

Brierfield, the residence of Jefferson Davis, president of the Southern Confederacy, was burned down last week. This is said to have been a beautiful home a few miles South of Vicksburg. The property still belongs to the family of Mr. Davis, being held by Mr. Jefferson Hayes Davis, of Colorado Springs.

Of making many books and newspapers there is no end. Vol. 1, number one comes to us of the Baptist Examiner of Marion, Ky. The Editor announces ten points in his policy, one of which is to "be a unifying tie between real Baptists all over the English speaking part of this continent." Nothing like aiming at the moon.

Dr. George Braxton Taylor says there are four Baptist churches in the city of Rome, all on good streets, two of them having peculiarly advantageous locations. There is also a theological school and three good religious periodicals. Baptisms have been frequent of late. There are 46 churches and 32 mission stations in various parts of Italy. In Rome there is a Baptist orphanage for boys on a high hill overlooking the Vatican City.

The Southern Baptist Convention meets in Birmingham May 13-17. The committee on Order of Business has published the proposed program, beginning at 2:00 p.m. Wednesday, May 13. In the afternoon come the organization, appointment of committees and presentation of reports from four boards, Foreign and Home Missions, Sunday School and Relief Board. In the evening come greetings from the president of the Northern Baptist Convention, and the Convention Sermon. Most of the people can get home for Sunday.

Innocence is purity of mind due to absence of any contact with evil. Holiness is purity of soul produced and preserved by knowledge of and reception of the truth. Innocence is negative. Holiness is positive. Innocence may be due to ignorance. Holiness is a devouring fire that feeds upon knowledge of the truth. Adam was innocent. Jesus is the holy one of God. A Christian is one who is created anew after the likeness of God in righteousness and holiness which are produced by truth, by a full knowledge of God as revealed in Jesus Christ. "Ye shall be holy even as the Lord your God is holy."

The safe at Calvary Baptist Church in Jackson was broken open Sunday night and the day's offerings stolen.

That was a good offering for missions by the Kosciusko Sunday School last Sunday. The pastor and superintendent must have been looking after it.

Already more than \$6,000 have come in from the self denial offerings made by the W. M. U. over the state during the week of prayer for Home Missions.

Walnut Grove Church in Leake County has called Rev. Jack Bridges as pastor and it is presumed he will accept. Brother Bridges is a senior student in Mississippi College and has done good service in churches served while in school.

Otis J. Thompson has resigned as musical director of Calvary Baptist Church, New York City, effective May 1st, to do evangelistic singing. He is a Mississippi boy, a wonderful song leader and can be reached at First Baptist Church, Jackson, after May 1st.

Suggested by Miss Mallory, proposed by Dr. J. E. Dillard a meeting of laymen (notice the foregoing are not laymen) in Alabama voted a series of resolutions approving special gifts to foreign missions, and recommending that special individuals and groups provide for other salaries of missionaries in addition to their gifts to the cooperative program. These pledge themselves to cooperate with the Foreign Mission Board in securing special gifts. It is said that 98 per cent of those present voted for the resolutions and none voted against them.

It is understood that the trustees of the Mississippi Baptist Orphanage have practically agreed upon a location for the institution about a quarter of a mile east of Clinton facing on Highway 80. This is the highway passing east and west through Jackson. The trustees were authorized by the Convention in November to select a location and build as the money becomes available. They may wait, however, to consummate the deal until they secure the endorsement of the next Convention. The prospective site has about 250 acres of ground and is near enough for the children to walk into Clinton to school if that arrangement is thought best. The school district in which Clinton is located has issued bonds for \$65,000 and the contract is already let for a new high school building. There will probably be the problem now of providing room for the grammar school pupils in the Orphanage.

Dr. F. Scott McBride made a great address recently at Clinton. As National Superintendent of the Anti-Saloon League he had facts at his finger tips to support all he said. Here are some of the points in his address, kindly furnished The Record by one who was present:

1. Not one of the proposed substitutes for prohibition will solve the liquor problem. State control, government control and dispensary are all failures.

2. Prohibition is progressive in action, seeking to prevent rather than cure the ills of liquor. This is a fundamental principle.

3. Prohibition is a success. Opposition to it is because it is succeeding. Without it we would be in slavery to the drink traffic. In Chicago before the national prohibition law was passed, there were 7,152 saloons and 12,000 blind tigers; 27 miles of saloons.

4. If liquor comes back, the saloons come back. The Eighteenth Amendment was ratified like the others were.

5. We ought to stand by prohibition because it is right, and the saloon is wrong. Mississippi was first to ratify the Eighteenth Amendment.

Some of our churches and Sunday Schools were not ready to make their special offerings to missions last Sunday, the day appointed for that purpose, but will do so later. If you haven't done so be sure to get it in in April. And let this be an offering which will show genuine devotion to the Master.

It is always a pleasure to worship with our Baptist people in Canton. This was the editor's privilege Sunday. He preached for pastor J. J. Mayfield in the morning, and incidentally ate barbecue chicken with him and his family. The pastor is canvassing his membership to secure the 90 per cent of the homes as subscribers to the Record. The congregation was large and attentive.

Dr. W. A. McComb has found 92 families in his new pastorate in Flora and visited all of them. Seven have been added to the church since the first of January, two of them by baptism. Last Sunday the Sunday School gave \$104.00 to the special mission offering; and the W. M. S. gave \$75.00 during the week of prayer for Home Missions. The church sends \$50.00 a month to the cooperative program.

The prohibition question will not down at the bidding of a few timid politicians. Those who desire to preserve their party organization had just as well speak out the truth. And no party can long maintain itself that gets on the wrong side of a moral issue. A question may at the same time form a moral and a political issue, and woe betide the organization which sponsors wrong doing in any way. To become responsible for its continuance, or in any way to aid or abet in its work is to be doomed. These things are said in view of the apparent hesitancy and threatened division in the ranks of the Democratic party on the liquor issue.

The First Baptist Church of Oklahoma City, Dr. T. L. Holcomb, pastor, announces the entering and dedication of its new four story educational building on April 12th. The cost including furnishings will be approximately \$120,000.00. Dr. I. J. Van Ness of the Sunday School Board will be present and speak at the dedicatory service. There is separate departmental provision for each year up through the sixteenth. Provision is made for each department up through the sixteenth. Provision is also made in the building for the young people's department. The adults will continue to meet in the present building, which is being rearranged for their use. The building movement was launched about a year ago, soon after the coming of Dr. Holcomb as pastor. During this time the church has maintained its usual percentage of gifts to denominational causes, a check going to the office of the state secretary each month. More than 800 have united with the church during the seventeen months of Dr. Holcomb's pastorate.

We hope our readers saw and carefully read the syndicated and copyrighted article in some of the Sunday papers written by Mr. Alfred E. Smith, former governor of New York state and democratic candidate for President in 1928. He is clear and outspoken. He drinks liquor and he believes in freedom to drink it. All that he says vindicates the attitude of those who opposed his election on the grounds of the prohibition issue. He says it was the paramount issue in 1928 and ought to be in 1930. He cites his own telegram to the Democratic convention in Houston and his speech of acceptance as proof of this. He says he stood for the wet side and Mr. Hoover stood for the dry side. Possibly he remembers who was elected. But he is still obsessed with the desire to make it the issue again. He can't see over a beer keg. He believes this country wants to go back to state regulation of the liquor business, and that it ought to do so. He is fighting to make it so. And Mr. Raskob left the Republican party to help Smith bring liquor back. There are lots of people in this country just like the editor of The Baptist Record who grew up believing in the fundamental principles of Democracy and still believe them, who are concerned to see the Democratic party prove itself the champion of righteousness.

Editorials

ROUND ABOUT THE THRONE

Last week and the week before there was a discussion on this page of "A Throne Set In Heaven," and of "One Sitting on the Throne." The next verse to these in the fourth chapter of Revelation speaks of what was "Round about The Throne."

John says, "Round about the throne were four and twenty thrones: and on the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold." John is here by revelation given an insight into God's method of governing the world, yea the worlds, which he has made. We have seen the throne, the symbol of authority and order. We have been made to see that there is a personal God occupying the throne and exercising intelligent and benevolent and righteous control over all that he has made, over all that exists. And now we see the method by which he exercises this authority and control.

This government of the world is by deputizing the authority to creatures of his appointment. God controls the forces of the world, of the universe through others. We may not, do not know all the intricate details of this method; it is ours only to glimpse it as it is revealed to us. These four and twenty elders will be heard from in subsequent chapters of this book of Revelation. Here it is only necessary to point out that this particular revelation of the four and twenty elders is in harmony with what is elsewhere told us about archangels, in First Thessalonians and in Jude. Also in Ephesians we are told of the "principalities and powers in the heavenly places." It is also in line with what is said about the creation of man in the first chapter of Genesis. "Let us make man in our image, after our likeness; and let them have dominion."

A few examples out of the common experiences and practices of people is sufficient to illustrate this truth that God exercises his authority through the instrumentality of others, or in other words, that round about his throne are four and twenty thrones. Paul says, "The powers that be (civil authority) are ordained of God; let every soul be in subjection to the higher powers. He that resisteth the power, withstandeth the ordinance of God. He is a minister of God to thee for good. Render to all their dues; tribute to whom tribute is due; custom to whom custom (taxes); fear to whom fear; honor to whom honor." There are plenty more such passages. The sheriff stands in the place of God in the exercise of civil authority. In the eighty-second Psalm the words are very bold in saying even of unworthy officials, "Ye are gods."

But civil officers are not alone in exercising power over the lives and destinies of men. A pharmacist who knows the art of compounding drugs and fills a doctor's prescription; and the doctor who writes the prescription, these have the life of people in their hands, and their orders are to be obeyed. Disobedience here is at the peril of our lives.

A telegraph operator with his finger on the clicking instrument at divisional headquarters determines the time of starting and stopping of all trains. Every wheel moves or stops at his dictation. And disobedience here means death down the road.

And the man of God who takes the Gospel message to the people speaks for God. He is an ambassador and minister plenipotentiary to the people who hear him. Jesus says, "He that receiveth you, receiveth me, and he that rejecteth you rejecteth me." He can truly say, "Behold I set before you life and death; choose life that ye may live." For what he preaches is the savor of life unto life, or the savor of death unto death. God deals with souls through those who bear his message. "Round about the throne are four and twenty thrones." The voice of the true prophet is the voice of God. Back yonder at Sinai, after they had heard the voice of God from the mount-

tain, and trembled with fear, the people said to Moses, "Speak thou with us, and we will hear; but let not God speak with us lest we die." It is a merciful provision that God deals with us through others.

Two things are said about these four and twenty elders which ought to be remembered. They were arrayed in white garments, and on their heads were crowns of gold. Their character must be pure. They must represent God in holiness and righteousness of life if they are to represent Him in authority and control. Suppose a prescription clerk has his mind befuddled with debauchery. How fatal to the patient. Suppose the telegraph operator is drunk, how utter the destruction to life. Suppose the sheriff is a companion of bootleggers; what chaos results. Suppose a governor accepts bribes to turn criminals out of the penitentiary, what havoc is wrought with justice. White garments only are in place here. A good laundry is badly needed in some political situations. There is still need of those who have washed their robes and made them white in the blood of the Lamb.

The crowns of gold on their heads are the symbols of their authority, divinely placed. The seal of their office ought to be a guarantee of obedience. The people also will place on the heads of faithful officials whether in the State or Church or in any capacity the golden crown of their respect and approval and honor.

OUT OF THE THRONE

John says, in describing his vision of the throne of God, "Out of the throne proceed lightnings and voices and thunders." It would seem that this part of the revelation is not hard to interpret. One has to consider what one's feelings are when in circumstances like these. The reaction is of awe and fear and respect for irresistible power, and desire for protection against injury, the avoidance of danger.

And so the lightnings and voices and thunders appear to be warnings against disregard of authority or violation of its laws. Surely these are always the accompaniments of authority. There would be little use of a revelation of the sovereignty of law and of God if there were not along with it an awakening of an inner consciousness of power to enforce compliance with law and penalty for disobedience to it. This is a merciful provision of the goodness of God, that we are not allowed to plunge on into disobedience or even into unwitting disregard of the will of God however expressed, without being warned as to the consequences of our acts and reminded of the will of God.

If there is a distinction to be made in the meaning of lightning and voices and thunder, it could be that the first, light, brings information necessary to right conduct; the second, voices, brings conscience into active operation to prevent our taking a wrong or fatal step; and the third, thunders, the providential rebuke to us by what we may see about us in the consequences of wrong doing, or at least a warning reenforced by a thunderous appeal to reason and fear.

There may be a parallel to this spiritual experience when in a city you start across the intersection of the streets. At these crossings you will find an electric device which shows a red light to prevent your taking a risk; and when the lights change a bell rings to add its word of caution. And if you persist you are apt to hear the stentorian voice of the policeman yelling at you as with a voice of thunder. If you don't mind the others, maybe you will mind him.

Notice it is said that these (the lightning and voices and thunder) proceed out of the throne. They are the inevitable accompaniment of revealed authority. The verb is present tense, "proceed," indicating that it is a continual and inescapable conviction wherever authority is revealed. If there is no fear of God before their eyes, it is because God has never been truly revealed to them, or because their sins have so deadened their souls as to make them incapable of normal moral reaction to the presence of God or the revelation of his will.

BEFORE THE THRONE

We are still following the revelation of the throne set in heaven and the one sitting on the throne, as given us in the fourth chapter of Revelation. We are told that "there are seven lamps of fire burning before the throne, which are the Seven Spirits of God; and before the throne, as it were, a sea of glass like unto crystal."

Here a part of the sign language or imagery is explained and a part is left for us to work out. It is said that the lamps are the Spirit of God, or the seven spirits of God. The seven here is indicative of fulness and completeness, not seven separate spirits. The activity, or activities of the Spirit of God are in every good office and necessary need. He works in many ways and in great fulness. Paul says, "Now there are diversities of gifts, but the same spirit. To each one is given the manifestation of the Spirit to profit withal. For to one through the Spirit is given the word of wisdom, to another knowledge, to another faith, to another the gifts of healing, prophecy, discerning of spirits, tongues (seven of these). 1 Cor. 12:1-11.

All that is needed in us, in the church, in the world can be supplied by the working of the Spirit of God. Sunlight has seven primary colors, and probably every one of them its special value and function; and altogether they constitute sunlight. So is the Spirit of God.

The special function of the Spirit of God here is indicated by the seven lamps of fire burning and by their position "Before the throne." Lamps are to give light, these are Lamps of fire; they have warmth as well as light. They are burning; they glow with supernal glory. This is of course in harmony with what we are taught elsewhere in the Bible about the Holy Spirit. He is the Spirit of light, the Spirit of Truth, Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of the fear of the Lord. Is. 11:2.

The position of the lamps is significant, "before the throne." The particular subject of revelation, the special business of the Spirit, is clearly to reveal to us the throne and will of God. He shall take of the things of mine, said Jesus, and reveal them to you. All that the Father hath are mine. Therefore said I he shall take the things of mine and show them unto you. The unaided mind of man will never know adequately the will of God or recognize his sovereign authority, "He shall convict the world of righteousness because I go to the father (enthroned) and ye behold me no more."

But there is also said in this fourth chapter of Revelation "before the throne of God is as it were a sea of glass like unto crystal." That is, the revelation which is given to us of God by the Holy Spirit is supplemented by the reflection of him in all that we see about us in nature and providence. God has two ways of revealing himself to men, one in nature, the other by the supernatural, by the Holy Spirit. The Bible is the revelation of God given to us by the Holy Spirit. The whole creation is a revelation of God, or as we are told here in this fourth chapter of Revelation is before his throne as a sea of glass clear as crystal. The nineteenth Psalm is like a pair of binoculars through which we look to get a revelation of God. The first half talks about the revelation of God which he makes of himself in nature. The heavens declare the glory of God, etc. The second half treats of the revelation which God gives of himself in his inspired Book. The law of the Lord is perfect.

There is no one but has at some time come to the edge of a beautiful placid lake, and seen mirrored in it the heavens above and all the things upon the margin of the water. How beautiful the reflection! So here in Revelation it is shown us how God's beauty and power are mirrored for us in all the creation the work of his hands. Since the creation of the world the invisible things of him are clearly seen, being perceived through the things that are made, even his everlasting power and divinity. Rom. 1:20. He has set his glory upon the heavens. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained,

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to us the nature of divine revelation reflection may be misinterpreted. It is true that a

God, that said Lig who shined in our glory of God in the

Thank God for Spirit, and for all to us concerning The book of Rev them, all the way

A STORY F

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Sunday, Marc Jones County B county met in S pose of planning plete plans for t in June; 8th to Raymond of the will lead in th brought a great in the business to work out the Goode Montgom was elected Gen Great interest and Jones Coun greatest move Headrick.

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(Special) Hattiesburg, F Hattiesburg, F

Columbus, Firs McComb, First

what is man, that thou art mindful of him. O, Jehovah, how excellent is thy name in all the earth.

It is true that a mirror may not so fully reveal to us the nature of God as is done for us in the divine revelation in Jesus Christ. A mirrored reflection may be more easily misunderstood or misinterpreted. It has to be compared with and corrected by the supernatural revelation. "It is God, that said Light shall shine out of darkness, who shined in our hearts, to give the light of the glory of God in the face of Jesus Christ."

Thank God for the direct light of the Holy Spirit, and for all the reflected light that comes to us concerning him in the mirror of nature. The book of Revelation tells us about both of them, all the way through.

—BR—

A STORY FROM THE ORPHANAGE

—o—

A short time ago there was a little girl four years of age received into the Home on conditions as follows:

She was so undernourished she had a light case of pellagra, she was badly infected with hook-worms, she had parasites, and her little body was "crusted" with dirt. Taking children in conditions like this child, feeding them and developing them into normal children, and giving them the proper religious training is the type of work your Home for the Homeless is doing.

* * *

At a meeting of the Board of Trustees this week, rules and regulations were passed which will keep children out of the Home when there are relatives who are able to care for them. Also, it will put about ten children out of the Home with relatives.

* * *

Superintendent Miller, of the Orphanage, will announce speaking dates as follows: April 3, Brandon; April 5, Water Valley; April 9, W. M. U. Convention; April 12, Cleveland; and April 19, Ripley.

—Winnie Haimes, Reporter.

—BR—

After thirty years of service Brandon College in western Canada was ordered discontinued because it did not have adequate financial support. And yet the enrollment is said to have steadily increased and the dormitories are full.

—BR—

Sunday, March 29th, was a great day with Jones County Baptists. The 36 churches in the county met in Special Call Session for the purpose of planning and electing committees to complete plans for the county-wide revival to be held in June; 8th to 21st. Dr. M. E. Dodd and Mr. Raymond of the First Church, Shreveport, La., will lead in this revival. Brother J. E. Byrd brought a great message to the Association, and in the business session committees were elected to work out the details of the meeting. Brother Goode Montgomery of the First Church, Laurel, was elected General Chairman of the committees. Great interest was evident all during the day, and Jones County Baptists feel that this is the greatest move they have ever made.—Horace Headrick.

—BR—

SUNDAY SCHOOL ATTENDANCE MARCH 29

—o—

Jackson, First Church.....	783
Jackson, Calvary Church.....	832
Jackson, Griffith Memorial Church.....	461
Jackson, Davis Memorial Church.....	362
Jackson, Parkway Church.....	187
Jackson, Northside Church.....	54
Meridian, First Church.....	702
Offering \$52.81	
Kosciusko, First Church.....	222
Offering for Missions \$225.62	
Canton Church.....	276
Quitman Church.....	244
Brookhaven Church.....	506
(Special Mission Offering \$101.00)	
Hattiesburg, First Church.....	780
Hattiesburg, Fifth Avenue.....	337
Offering \$124.98	
Columbus, First Church.....	908
McComb, First Church.....	568
Offering \$119.00	

Convention Board Department

R. B. GUNTER, Corresponding Secretary

THE RIGHT-OF-WAY FOR CO-OPERATIVE PROGRAM

—o—

Six participating interests have made appeals for designated gifts since the meeting of our State Convention in November. It is now time to turn a deaf ear to every special appeal for designated gifts, and to give ourselves undividedly to the Co-operative Program. April will determine whether or not we can continue our work. Every participating interest should spend to the limit to raise the largest sum possible for the Program, and in magnifying its unselfishness by remaining absolutely silent concerning special gifts.

The balance of power lies with the churches. Only 197 of the 1,600 made contributions during February. "Were there not ten cleansed; where are the nine?" Woe betide the churches if they lose sight of their mission. Let the whole 1,600 wake up and rise in their might before the close of April with a creditable offering for the Co-

operative Program. Those churches which are contributing regularly can well afford to pay up pledges in full and to make special endeavor to obtain an offering from every member. The many gifts, more than the large gifts will save us.

The one man at the helm in every church who can do most, provided he be there of the Lord's appointment, is the Pastor of the flock. "The Shepherd goeth before the sheep." God grant that they may go in the right direction.

\$100,000 in April will save us. This is only a little more than half the amount contributed in April a few years ago. May it be that out of the deep poverty the liberality of our gifts may amaze the careless and indifferent, inspire the faithful and cause our Savior to rejoice as He did while the 70 were on the Missionary Campaign. \$100,000 in April will enable every interest to continue on. We can pay interest on bonds due June 1st. A new spirit shall possess our people, if \$100,000 is sent in at the close of April. We can do it.

THE CHURCH AND PROPERTY

The church being the divinely appointed agency for propagating the Kingdom of God among men, must necessarily have vital contact with material things. Does the church have anything to do with material prosperity? We know the history of Israel, famine and distress came on them when they went into idolatry. The story of Elijah and Ahab is familiar. Elijah prayed that it rain not, and it did not rain for three and a half years. Then he prayed for rain, and it rained. This happened because of the lapse of the people into sin led by Ahab and Jezebel.

When we come to the New Testament and study the planting and development of Christianity, we find that industry and frugality are required. In 1st Tim. 5:8 we have this: "But if any provide not for his own, and specially for those of his own household he hath denied the faith and is worse than an infidel". And righteous living has the promise of material prosperity. Our Saviour said in Matt. 6:33, "Seek ye first the kingdom of God and his righteousness and all these things (food and raiment) shall be added unto you". That is the same as saying: Make the doing the will of God the first consideration in your life and He will see that you have the necessities of life. If that be true, then the church has more to do with material prosperity than any other agency. I am convinced of the truth of that statement by my experience with praying for rain. Any community needing rain to make a crop, and their desire for a good crop is that they may the better serve God, may ask Him for rain with assurance that the rain will come. There is a promise for a material blessing on Christian people for faithful support of the Lord's work with their money. See 2nd Cor. 9:6f and many other passages. Roger Babson, speaking out of a remarkable observation, said the financial collapse of the present time is a result of the moral collapse of society, and the way out is a revival of religion. Believing that to be so, I come back to say that there can be no such revival except through the churches. Therefore I conclude that the greatest financial need is for the churches to humble themselves and pray, and pay the Lord what they are due Him and there will be a return of financial prosperity. But, if only 25 per cent accept their responsibility and the others drift along in the ways of the world, we are swamped. Shall we continue in this state of affairs, or shall we try to set our house in order?

—J. P. Williams.

—BR—

Dr. W. Marshall Craig of Dallas will preach the commencement sermon for the Baptist Bible Institute in May.

MY LORD'S WAY

—o—

The way He may lead I know not,
But my Leader I know is true;
My steps, day by day, He guideth,
In His strength I can dare and do.
He knoweth the way, I know not,
But His love is my joy each day;
My trust is in Him, I follow
In the way of my Lord's Highway.

The days may be dark and cloudy,
Yet the sun of His love doth shine;
The night may be black and fearful,
But I walk with His hand on mine.
Though only a step He shows me,
And the others from me doth hide,
I know that in love He's leading,
And in safety His mercy guides.

I rest in His will and worship,
I rejoice in His strength divine;
With faith in His word most precious,
Not a doubt nor a fear is mine.
I look for His coming daily,
In the clouds with great glory shown;
Then sorrow and sin He'll banish,
Not a grief nor a pain be known.

—Ernest O. Sellers
Baptist Bible Institute.
New Orleans, La.

—BR—

"God In The Slums" is a book which already has passed the one hundred and thirty thousand mark in sales. And there's a reason. It is as its publishers claim "a book of modern miracles", the story of Salvation Army workers among the most unpromising subjects in London and a few other cities. We have seen nothing like it since the appearance of "Twice Born Men" by Harold Bigbie, twenty-five years ago. Like that book it tells of actual cases of redemption and deliverance of people enslaved by sin and held down by poverty and crime. It is like the Acts of the Apostles up to date. It makes us all ashamed of ourselves that we are not better Christians, and doing more. It is a great tonic to faith and spur to service. It will bring you anew into touch with the power of God in the gospel and through the lives of His witnesses. The book is excellently written, by Hugh Redwood, a master reporter for newspapers who was himself led to the higher service of God and humanity by his contact with the slum workers of the Salvation Army. If you want your faith renewed buy this book for \$1.25 and read it. It is published by Fleming H. Revell.

HEART OF THE SERMON
 Samuel Judson Porter, Pastor
 First Baptist Church, Washington, D. C.

—o—

SHALL I EAT MY HEART ALONE

No one can live without fellowship, unless he be like the woman in the story of "Stanhoul Nights," who lived alone in a house of mirrors, where she satisfied her cravings for company by a thousand reflections of herself. It was his longing for fellowship that explains Robinson Crusoe's thrill when he discovered Friday's tracks in the sand on his desert island.

"I will not shut me from my kind,
 And, lest I stiffen into stone,
 I will not eat my heart alone."

"All the law is fulfilled in one word, even in this. Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." Many a church has lost its usefulness and its power to win because torn with internal strife and paralyzed by foolish feuds. The Spirit is quenched. The flame is extinguished. Much time has been wasted in the divisive and unfruitful discussion of trivialities to the tragic neglect of the entreaty that "nothing should be done through strife and vain glory," but that "in lowliness of mind each should esteem others better than himself," striving to have in him a larger measure of the mind of Christ. Too often wranglers have wrested the lamp of fellowship from its central place in the sanctuary, leaving an Egyptian darkness, "even darkness which may be felt."

Physically men are ever coming closer together, and unless they have spiritual fellowship these multiplying social contacts must of necessity result in increasing conflict and peril. The world we live in is a sad one. Hearts everywhere are longing for a kind response which is denied them. Roland Sill voiced the isolation of many a lonesome soul when he wrote quaintly to a friend: "For my part I long to fall in with somebody. This picket duty is monotonous. I hanker after a friendly shoulder on this side and on the other." Multitudes are wretched because misunderstood, thousands are lonesome because nobody seems to care, and countless lives are going to waste because there is wanting the sympathetic touch. "This commandment have we from him, That he who loveth God love his brother also."

—BR—

THE CHRISTIAN'S HOPE OF IMMORTALITY
 By H. H. Smith

—o—

Before me lies a very large old volume containing a compilation from "historians, orators, philosophers, poets, preachers, sages, scientists, and statesmen of all ages on every phase of the future life." After reading these very interesting selections, with their arguments for the credibility of belief in a future existence, this question suggests itself: What are the arguments of the Bible for belief in the immortality of the soul? Perhaps the best answer is: There are none. The Bible does not "argue." That is not the way of the Book,—it has a better way, when it comes to deal with the deep truths of life. Men argue for or against the existence of a Supreme Being, but the Bible nowhere undertakes to prove the existence of God. That is taken for granted in the first sentence of the Book: "In the beginning God —". Men "argue" about the origin of evil, the problem of prayer, the mystery of providence. But see how Jesus deals with such matters. The most important thing for us to know about sin is its disastrous effects upon the life, and how we may be delivered from it. So Jesus does not give us fine-spun definitions of sin and its origin, but He points it out: See that prodigal, sin brought him to that; see that demoniac, that is the work of sin. And then they are told that the only remedy against such evils is the One who stands in their midst to restore and forgive. That's enough to know about sin.

And in this wise and practical way the Master dealt with all the problems of life. He entered into no argument about the soul's being immortal and therefore immortal, nor did He give any of the plausible arguments for the survival of the soul after death. Briefly, the Master

taught that He was the source of life—all life—and to be in fellowship with Him, by trustful obedience and consecrated service, was to possess a life that is deathless. "In Him was life; and the life was the light of men." John 1:4. "If a man keep my word he shall never taste death." John 8:52. "He that believeth on the Son hath eternal life." John 3:36. To believe on Him is to have the true life, the life of God within the soul, bringing "richness and fullness of being" which death cannot disturb. This is the Christian's hope of life beyond the grave. Phillips Brooks was not given to speaking of the deep things of his soul, but one day he "lifted the veil of the most secret orisons of his soul" in conversation with a young preacher and spoke of the peace and joy which an indwelling Christ brought to his life. "I cannot tell you how personal this grows to me," he said. "He is here. He knows me and I know Him. It is no figure of speech. It is the realest thing in the world. And every day makes it realer. And one wonders with delight what it will grow to as the years go on." To have that experience is to have eternal life in this world and all worlds. "Christ in you, the hope of glory," was Paul's word to the Colossians. Jesus said: "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." John 6:54. This highly figurative language means that if we live in fellowship with Him here, we shall live forever with Him in glory. This is the Christian's hope of immortality.

Ashland, Va.

—BR—

THOUGHTS ON WORSHIP
 (Broadcasting Worship)

—o—

Can it be done? I think so. Let us draw a picture. In a certain church, with a broadcasting microphone before the pulpit, the pastor is to conduct a service of worship,—say at 3 P.M. on Sunday. In thousands of homes groups are gathered and at that hour they tune in.

The pastor opens the service with the quiet reminder that in their midst at that moment a divine visitor is present; that, in fact, He is in every place where any one is seated now in tune with the service. A hush falls upon every group of listeners.

The hymn "Take time to be Holy" is sung very softly,—like a gentle murmur.

The pastor next announces that all desiring a message for his own heart from God can receive one now through the Bible verses which he will read, if they will reverently and eagerly listen. Again a hush falls upon thousands of listeners. Slowly and distinctly the words of Scripture come from the preacher's lips and multitudes of hungry, burdened hearts, in widely separated homes, get their message.

Then the preacher announces a quiet season for communion with God. "There will be no loud prayer," he says "nor any word spoken, but there will be four or five minutes of silence which each soul may spend as he pleases. Some one may confess a sin to God and ask forgiveness. Another may thank God for some special blessing, or praise Him, or petition Him, or simply meditate quietly before Him."

In imagination I look in on silent groups in hundreds—ah, it may be thousands—of homes, in touch with that central service, under its sacred spell and also in touch with God. There they sit,—perhaps with bowed heads and with beating hearts, during this silent season.

But why go further with the description? The reader's imagination can fill the picture. When the sermon comes—well, any preacher who, by the Spirit's help, builds up such a spiritual atmosphere and service, will prove to be God's messenger with God's message when he comes to speak, and he will speak to a vast audience who are conscious of the divine presence and are worshipping God in their hearts as they listen to God's message.

What About Public Prayers

Ought a person to lead in prayer, aloud, in a religious service. I do not assert that this should not be done.

But so deeply have I been impressed with the

value of silent seasons for prayer in a service with no one praying aloud, that I have turned the Bible for light, and I have been startled to note how little seems to be said about one person in a religious service praying aloud, or, as we say, "leading in prayer." How many such cases reader, can you find?

I know not how it may be with others, but I find it very difficult to lead in prayer without being undesirably conscious that I am praying before others and I do not find it easy to pray while some one is praying aloud. I have to resist a tendency merely to listen to the prayer.

Loud praying will, of course, continue, and this article is not denouncing the practice, but, oh, why do leaders of religious service not more often give their burned, restless audiences a quiet season of four or five minutes of silent communion with God there in the service.

How Can a Country Pastor Have a Worship Service?

He preaches at the church,—say only once a month. See the congregation as it assembles. Of course everybody is watching everybody else, for they have not seen one another for a month. What chance for any one to become absorbed in communion with God amid such distractions! Over there is a baby yelling out its feelings and still the new comers are attracting attention.

What can the pastor do? Shall he urge them not to watch each other? But they will.

He can not work a revolution in a day. But he can begin by turning their attention to the great subject of worship. He can remind them of the One who is already in their midst to be worshipped by them. He can give his audience a quiet period of five, or more, minutes during which every head will be bowed and every heart will have a quiet and easy opportunity, right there in the service, to deal with God as it may desire. He does not urge them to worship, for worship must be voluntary and spontaneous. He simply provides them a quiet season for a few moments and if any one feels moved to confess a sin, or to express thanks for a blessing, or to open his heart in praise or adoration, or to make a petition, or simply to meditate before Him, he has a good opportunity there to do so.

And then the reading of the scriptures. He waits until all have arrived before he reads; or, if a late-comer enters, he pauses until all is quiet again, and then, with each heart listening for its own special message, he reads,—oh, so distinctly and reverently and slowly. Even the children are listening and having some new and wonderful thoughts.

When the time for the sermon comes, the people are ready. They have been in touch with God and are now expecting the preacher to be God's messenger. The very atmosphere suggests worship. All are conscious of the divine presence, and in that heavenly environment the pastor, with his own heart in touch with the Master, preaches.

Ah, the sacred influence of that service will follow the members to their homes and will put its spell upon them during the entire month, with an expectant longing, on their part, for the next monthly service.

—BR—

THE TECHNIQUE OF THE FAMILY ALTAR

—o—

(S. F. Lowe)

Many Family Altars are of short duration. Fine aspirations and noble efforts come to early and fruitless end. The cause is largely in the fact that the leaders did not know how, nor did they carefully and thoroughly try to find out just how. On good inspiration they "started out" blindly but did not hold out. So, we suggest some plans, methods, and helps which we hope will be of assistance to those holding Family Prayer in Family Group.

Be Definite. Haziness and indefiniteness are not to be mistaken for holiness here. They surely forebode failure. If the practice is important, then it is due some thought and effort to make it a success in the home!

First, decide on a definite time of the day for Family Worship and fit this into the program of the day. Let nothing interfere with this spiritual exercise when the time comes. It is all right to do without, or be late for, the meal, but

don't let other things interfere. The hour to be the family. The e... In fact, the earlier Bible gives us wisdom of the day. A d... morning hour will be... At our ho... the breakfast table... interfere with the... breakfast than the...

But with many, hand and possibly breakfast and be... the best time. B... and magnify the...

Second, determine singing in the Fa... do not. There a... First, I am not a... is a greater rea... As the children g... help us out in th... having the singin... the service almost to Daily Worship... singing in the w... kept in a conveni... given in advance... songs. What scr... shall it be, etc., c... tions. Random re... an early abandon...

The reading of chapters of a book... of covering time. It has the very uninteresting for example, long... the best method Altar is to follow Daily Readings... the Sunday Scho... use the readings of the Junior B.Y.P.U. (we fact that three o... B.Y.P.U. (we dep... o... ings are brief a... the children—... also has the adv... Bible Readers C...

The suggested are also good a... large place to th... suggesting on th... sionary to pray...

Generally spe... in connection wi... Sunday School a... at hand for this... the whole Bible a... give certain par... studies and the... rather than for... They also give the study of the day. And, again, responsible for F... have this suggestion quarterly, while found only in th... those of the W... zines.

I notice in "T... ings are caption... Readings (for... editor puts the parenthesis. N... people, and esp... workers, to thin... in "The Teacher... ings (for the f... readings as gi... quarterlies. Th... altar" out of t... type. In this w...

Thursday, April 2, 1931

don't let other things crowd this out. The hour to be adopted will be determined by the family. The early hour, of course, is better. In fact, the earlier the hour the better. For the Bible gives us strength and the waiting before God gives us wisdom and power in the beginning of the day. A day with Family Prayer in the morning hour will be a better day than one without it. At our house we have Family Prayer at the breakfast table. We try not to let anything interfere with this sacred moment. If life is properly evaluated, it is better to do without breakfast than the worship.

But with many, this is impossible for the husband and possibly others go to their work without breakfast and before the family rise in the morning. In such cases, each family must determine the best time. But, let there be a definite time and magnify the importance of this moment.

Second, determine whether or not you will have singing in the Family Worship. At our house we do not. There are two good reasons for this. First, I am not a song leader. Second, my wife is a greater reason for us not having singing. As the children grow older, they may be able to help us out in this. A third reason for us not having the singing is the fact that it lengthens the service almost too much for the time we allot to Daily Worship. If, and when, the family has singing in the worship, let there be song books kept in a convenient place and due consideration given in advance of the selection of appropriate songs. What scripture shall we use? How long shall it be, etc., etc., etc. There are many questions. Random reading of the word simply means an early abandoning of Family Prayer.

The reading of a Chapter each day, reading the chapters of a book consecutively, has the advantage of covering all the Books in the course of time. It has the disadvantage of including some very uninteresting and unprofitable sections—as for example, long lists of names, etc. Probably the best method of Bible Reading for the Family Altar is to follow the readings suggested in the Daily Readings of the B.Y.P.U., the W.M.U. or the Sunday School quarterlies. At our house, we use the readings suggested in the Daily Readings of the Junior B.Y.P.U. The reason for this is the fact that three of our children are in the Junior B.Y.P.U. (we do not furnish so many for every department of our Church work). These readings are brief and connected. They are fine for the children—and what helps them helps us. This also has the advantage of magnifying the Daily Bible Readers Course of the B.Y.P.U.

The suggested readings in the Royal Service are also good and have the advantage of giving large place to the mission scriptures and also of suggesting on the same page the name of a missionary to pray for every day.

Generally speaking, the Daily Readings given in connection with the "Uniform Lesson" of the Sunday School are the best. Several reasons are at hand for this statement. These readings cover the whole Bible systematically every 6 years. They give certain parts of the year to Old Testament studies and then a part to knowing the Bible, rather than for any special purpose otherwise. They also give a fine devotional background for the study of the Sunday School the following Sunday. And, again, the adults of the home are responsible for Family Worship and they always have this suggested readings in the Sunday school quarterly, while the B.Y.P.U. readings are to be found only in the Young People's quarterlies and those of the W.M.U. only in the women's magazines.

I notice in "The Teacher" the Daily Bible readings are captioned as follows: "Home Daily Bible Readings (for the family altar)." Timidly the editor puts the words "for the family altar" in parenthesis. Now here is a suggestion for our people, and especially Dr. Van Ness and his co-workers, to think about. Put this caption found in "The Teacher," viz., "Home Daily Bible Readings (for the family altar)" at the head of the readings as given in the Adult and Advanced quarterlies. Then, take the words "in the family altar" out of parenthesis and put same in bold type. In this way real endorsement can be given

to the Family Altar idea.

Am I going too far to suggest that the Sunday School Board be asked to give large space in the quarterlies and other S. S. Magazines to the idea of the Family Altar? And then, would it be practical for them to include the Family Altar in their ideals for a period, giving place on all State and South-wide programs, and making it one of the points to be attained? Personally, I believe the Family Altar is of as vital importance to the spiritual wellbeing of our people as many other things we are doing.

Well, we have gone afield a little. We have discussed the Song and the Scripture in the Family Worship. Next, who shall lead the prayer at the Family Altar. Variety is always good. Every Christian in the Family should lead in prayer at the family altar. When one becomes a Christian, it should be regarded as a privilege for that one to begin leading prayer at the Altar. Sometimes the Family may use the Lord's Prayer in unison. Again, the prayer of a member of the family may be closed with the Lord's Prayer in unison.

How important it is to stop and ask occasionally if there are special objects of prayer! The church services, the Pastor, the sick, the distressed and bereaved, problems of the family and especially of the children, may be mentioned. Probably not more than one special object will be mentioned at any one service.

The next and last article in the series will be on the subject, "A Bibliography on Family Prayer."

—BR—

STUDIES IN REVELATION

By L. D. Posey, Itta Bena, Miss.

Chapter Sixteen

—o—

Introduction

The casual Bible reader will observe that there should be no chapter division between this and the preceding chapter. The thought of this chapter is continuous with chapter fifteen.

These are the last woes to be measured out upon the unbelieving of earth's inhabitants, and will occur within the last few months, if not in the last few weeks before Jesus returns.

Many writers explain all these things "spiritually" or "figuratively"; but the same law of language holds in the Bible as in other literature; namely, that words and sentences are to be taken and explained in their common or accepted sense, unless otherwise clearly indicated by the text or context. The language here is plain and unequivocal, and every thing connected therewith surely comes within the power of an Omnipotent God in dealing with his rebellious creatures, the work of his own hands. Besides, if we are to believe that these judgments are not to be literal, then we must decide that what we read of the judgements of Egypt were fable and not fact. On that basis we would be forced to discard a large part of the Bible.

The term "vials" is literally "bowls" and not "bottles" as we are prone to think because of the present use of the word "vial".

The seven angels of this chapter are the same as those of verse seven in the preceding chapter. The great voice came from the temple in heaven.

Chapter Sixteen Studied

The contents of the first bowl when poured out upon the earth produced grievous sores upon all those who had received the mark of the beast, and worshipped him and his image.

The second angel poured the contents of his bowl upon the sea, and the water there became as the blood of a dead man, and produced death to every living thing in the sea. Literally the water of the sea became as a sea of clotted blood.

The third angel poured the contents of his bowl upon the rivers and fountains of water, and they too became as blood. The question, "Why so much blood?" is answered in verse six: "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy". That last expression, "for they are worthy", means that since the beast and his followers have shed the blood of so many of the followers of Christ, that it is but a just

and righteous judgment for them to be forced to drink blood.

The fourth angel poured out the contents of his bowl upon the sun, "and the power was given unto him (the sun) to scorch men with fire". Verse 8. This is the time of which both Moses and Malachi wrote that they shall "burn as an oven". Deut. 32:24; Mal. 4:1. It is the time also of which Isiah wrote when he said, "the inhabitants of the earth are burned, and few men are left". Isaiah 24:6.

Following this terrible heat of the sun, the fifth angel pours the contents of his bowl "upon the seat of the beast, and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains, and their sores, and repented not of their deeds". Verses 10-11. Thus the inhabitants of the earth are made to feel the darkness and suffering of hell before they are plunged into its eternal blackness. Why is it that preachers will not preach these awful truths and warn sinners to flee from the wrath to come? Echo answers "Why?"

The contents of the bowl in the hand of the sixth angel when poured out dried up the waters of the Euphrates river, that the kings of the earth might have an open way for their march against Jerusalem at the call of the unclean spirits like frogs that came out of the mouths of the Dragon, the beast and the false prophet. Some tell us that this was fulfilled in the World War when the British forces left the Dardanelles and approached Palestine from the east. But the river Euphrates is literal, hence, it is a dangerous procedure to "spiritualize" that which is mentioned in connection with it. Besides, in this book these things follow in order, and this occurrence is after people have been burned with the sun, and the darkness of hell has settled down on the kingdom of the beast. Alas for an interpretation that is given by those who have wisdom above that which is written.

In the foregoing paragraph I referred to the unclean spirits. We are told that the "three unclean spirits like frogs . . . are the spirits of devils (demons) working miracles". They "go forth unto the kings of the earth and of the whole world to gather them together that great day of God Almighty". Verses 13-14. Romanism, communism and modernism when come to full maturity will evidently be directed by these demon spirits. Yet those in control of the Democratic party of the United States want to set a wet Roman Catholic in the White House of this nation as chief executive. If I do not oppose that to the last ounce of energy that I have, then "let my right hand forget her cunning, and my tongue cleave to the roof of my mouth". May the God of heaven give me grace and keep me steadfast therein.

Verse 15, evidently gives us the final resurrection and translation of the redeemed just before Jesus comes. Turn back to Isaiah 26:21-22, where the prophet in discussing this very time says, "Come my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also, shall disclose her blood, and shall no more cover her slain".

The contents of the seventh bowl when poured out bring the convulsions of the heavenly bodies, the land and sea, by which the contour of the earth is changed, and every city of the earth is shaken down. Jerusalem is divided into three parts while the whole world is thrashed with hail stones that shatter like glass the strongest roofed buildings in the world. Turn back and read again the last four chapters of the prophecy of Zechariah. What awful times are in store for the wicked ones of earth.

Again in this connection our attention is directed to the fall of Babylon, but we will not discuss that until next week when we study chapter seventeen.

—BR—

Brother H. G. L. Busby, who recently resigned the pastorate of Bowmar Ave. Church in Vicksburg, is located at Brownwood, Texas.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Mrs. D. M. Nelson, Clinton, Miss.
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Taylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. W. J. Davis, Jackson, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

This is the LAST CALL for the POSTER EXHIBIT!! If you have a worth while poster that will help some one else, pass it on. Just send it to THE FIRST BAPTIST CHURCH, JACKSON, MISS., with your return address on the back of it. Do this immediately so Mrs. W. Q. Sharp, who has been chosen to arrange these posters, may have time to get the exhibit up before you arrive for the meeting.

Those of you who are driving in for the day, be sure to start in time to get to the church for the conference hours that begin at 8:45 each morning. The first morning we are to have conferences on Stewardship and Personal Service (Wednesday), Thursday morning Mission Study and Young People. These are important meetings, so do not lose your opportunity to be present.

I am sure many of you have been reading the reports regarding our cooperative program. Evidently Mississippi Baptists are not doing their best in supporting it. What are you doing individually to promote the progress of the cooperative program? It is a great plan but it must be worked. The members of the W.M.S. can aid this program by enlisting the large per cent of unenlisted, by increasing your own contributions, by giving out information regarding the needs of each object included in the program and by praying for the success of it. Shall we not put special emphasis on it during this month? "I in them, and thou in me, that they may be perfect in one: That the World May Know."

An Important Message to Former B.M.C. Students

Again the time has come for my annual message in the interest of our Mo Kwong Home for Blind Girls in Canton, China.

I am happy to tell you we reached our goal of \$1,760.00 for Support Fund last year, though, we would not have done so but for the generous gift of \$100.00 from an old Blue Mountain boy and his wife, neither of whom was a B.M.C. student. I was most grateful to them and to each and every one of you, who helped to achieve this victory in His name.

You will be interested to know that out of funds given Mrs. Graves by others (which she has kept as a "fixed deposit," accumulating interest against a time of special need or emergency) she has been able to add a small annex to Mo Kwong, which will relieve the crowded condition and enable her to receive several more girls into the Home.

In her letter of October last she says: "We now have over fifty girls in the Home but I think putting your goal up to \$2,000.00 will make us safe, with what we make on knitting and receive from other sources. I am sure our number will soon be increased but I have no fear of not having enough. We are now supporting only two girls in outside work—as assistant Bible women.

"I feel sure the increased interest of former B.M.C. girls and others, is in answer to prayer for funds for our building and for the girls who will come in to fill it, and to be supported. I've been praying definitely for it. There are so many who need our help who are in darkness of both soul and body. The only limit to the number Mo Kwong can help is our limit of room and support. That is why we are so strict in our regulations for admitting girls."

In this same letter she said: "I do wish you could have witnessed a scene I saw today. It was a bunch of our smallest Mo Kwong girls reciting our little Christian Primer. Several of them were new girls who do not know the book

and the others were teaching them. The leader was our "baby"—little Ah Kam. Think I wrote you she is 'no bigger than a minute,' though she is supposed to be six or seven years of age. She is 'as pretty as a pink' and 'as sweet as pie'. They were hugging and loving each other, and as happy and jolly as they could have been out in the garden playing 'Ring around the roses'. It was not school—no teacher was directing their study. It was just work and play (and love) beautifully combined."

You will be interested to know that Mrs. Graves is somewhat improved both in health and eyesight, though her eyes are still weak and tire easily. But Dr. Hayes, the specialist, tells her there is no danger of her losing her sight. She is cheerful and happy in her work.

Speaking of her long delayed homecoming, in a letter to one of her sisters, she said: "I am still hoping those of us who are still living may yet meet again on earth. Humanly speaking, that seems to depend mainly on me, but I don't yet see my way clear to bring it about. Am trying to follow God's leading. I am so thankful to be permitted to stay on; that there still seems to be suitable work for me; and that health, strength, and opportunities indicate that the Lord still wants me here."

So, with our goal for our Support Fund at \$2,000.00 this year, and the amount received, up to date (March 27, 1931), only \$971.30; we yet lack \$969.70 of reaching our goal, and only until April 1 to do this.

Remember the date—April 1—and let your remittance come before this date if possible. Let's be faithful and prompt and not fail to reach our goal, even though it is larger than we have ever undertaken before.

As to our Endowment Fund, we have \$3,600.00 out at 6 per cent interest this fiscal year; and this \$216.00 interest, plus the gifts that will come specially for this fund before April 1, will, I trust, greatly enlarge the amount we shall have out at interest next fiscal year. Let all of us, who can do so, contribute some to this fund also, each year.

Mrs. Graves says: "I am hoping that your Endowment Fund will grow fast. It is a comfort to think of that."

Let's make her dear faithful heart glad with generous gifts to this fund also, this year. And we can truly know that this will please Him with whom she and we are "Laborers together."

With grateful appreciation for your goodness to this work in the past, and asking your continued interest, help and prayers,

I am most sincerely,

Mrs. T. C. Lowrey.

—o—

Southwide Y. W. A. Camp—June 16-26, 1931
Ridgecrest, N. C.—18 Miles From Asheville
Room and Board per day.....\$2.00
Enrollment Fee.....2.00

Round trip tickets sold at one-way fare plus a dollar when bought on June 13 and 15.

"As We Like It" Day By Day
Good Morning: Bible Hour; Announcements; Conferences and Methods; Mission Interest Groups; Dinner is Served!

Afternoon: The Recreation Way for Each Day; Swimming, Hiking, Boating, Tennis; Horseback-Riding; Auto trips arranged; Other Outdoor Sports; Last Call to the Dining Hall.

Evening: Vespers by the Lake; "Variety is the spice of Life."

Representation

We are calling special attention to the Representation.

Article V.—Representation

"The annual Convention of the Baptist Woman's Missionary Union shall be composed of the officers of the Union, the members of the Executive Board, Associational Superintendents, Young People's Leaders, the President of each W.M.S., and three additional representatives from each society, and one representative from each Y.W.A., and Leaders of G.A., R.A., and Sunbeam Bands."

LAST CALL

When you receive this issue of The Baptist Record, it will be less than a week before we meet in Jackson in our W.M.U. Convention, April 7. This will be our "last call"—our last reminder. What about going. This is a special reminder to Associational Superintendents and Society Presidents, because we feel that in a peculiar way you are the women through whom plans must be promoted, largely through you the work becomes more effective.

Some are saying, "times are hard," we cannot afford to go. My sister, can you afford to stay away. Have you asked the Lord to make it possible for you to attend this Convention? The local Committee and the program committee have worked faithfully to have every feature of the Convention, pleasant, helpful, informing and inspiring.

Jackson, our Capitol City—the most beautiful and interesting City in our State, will be most gracious in its hospitality.

The beautiful First Baptist Church, with its spacious auditorium and galleries, its committee rooms and many conveniences will be an ideal meeting place.

But we want you to come for more than these things. We meet to do the "King's Business," and we want this Convention to be for the advancement and glory of His work.

"Consecration" will be the Key Word of the Convention. Come praying, that as we wait, and plan for greater things, our own hearts may be newly consecrated, that our individual lives and possessions may be re-dedicated to the work and cause and Kingdom of Jesus Christ, "that the world may know."

"The Lord giveth the word; the women that publish the tidings are a great host." May it be even so, of the host of Baptist women who gather in Jackson.

Advance

"Is this a time, O church of Christ, to sound retreat,

To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife and nobly hold their ground?

Is this the time to halt, when all around

Horizons lift, new destinies confront
No, rather strengthen stakes and lengthen cords
Enlarge thy plans and gifts, O thou elect;

And to the kingdom come for such a time.

The earth with all its fullness, is the Lord's
Great things attempt for Him, great things expect
Whose love imperial is, whose power sublime'

—The Missionary Monthly.

BR
Dr. and Mrs. J. D. Franks paid our office a pleasant visit on Tuesday. He is looking well as he recovers from a long attack of influenza. In the meantime the Lord continues to bless the work in First Church, Columbus. The Sunday School is the largest in the state and conversions are reported at almost every Sunday service.

The Baptist
Published every T
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Jackson, M

R. B. GUNTER
P. I. LIPSE

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By R. L.

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The Baptist Record

Published every Thursday by the
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Board
Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
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sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
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the list.

Obituary notices, whether direct or in the
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riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Out State-Wide Meeting

Our meeting of Baptists from all
parts of our State at Jackson last
week was quite interesting and
helpful as I believe and hope. Some
two hundred of the leading spirits
in the greatest denomination in the
world sat for some five hours and
discussed and heard discussed the
needs and hopes of our work; both
needs and hopes were great. There
is no denying the fact that the Baptist
cause is suffering severely from
lack of financial support.

In other words, we must have some money,
and a considerable amount, right
away or our honor and the Lord's
work fostered by us are going to
suffer and that severely. This is
not a pessimistic note, but just the
bare-faced truth. We Baptists are
not giving enough money to support
our work as laid out, and it is laid
out by order of the churches them-
selves through their representatives.

While the need is great, there was
on every hand and in every speech
a note of optimism. Not a really
low note was struck by any. All
seemed to recognize the seriousness
of the situation, but they also seemed
to have faith in God and Baptists
and that we are going to come to
the rescue of the causes and save
the day for our Lord and His glory,
and for our own good also. Per-
haps the keynote of the whole meet-
ing was struck by Dr. J. B. Law-
rence, our own Mississippi boy who
is now so ably leading as Executive
Secretary of the Home Mission
Board. His address was full of op-
timism and his slogan was, "Out of
debt and stay out." His remarks
were greeted with many hearty
amens. "Debt, dirt and the devil,"

as Bro. Lightsey used to say, will
ruin any people. We must get out
of debt and then stay out if we
have to cut off all work; but we
won't have to do that.

Dr. Sallee also made an interest-
ing and enthusiastic address. He is
now working with the Foreign Mis-
sion Board. He was a missionary in
China for twenty years. So he knows
from experience what the needs are.
I am not sure that his methods of

securing special gifts for the pur-
pose of sending missionaries are in
accord with the cooperative program.
It seems that our various boards, or
some of them, are not in full sym-
pathy with the program and are us-
ing tactics that will ultimately de-
stroy it. Every speech made and
every collection taken should cen-
ter in and contribute to the coop-
erative program. Any other policy
will soon kill it.

Our home men added much to the
meeting with their hopeful and as-
suring addresses. They one and all
pledged the best that was in them
to make the offering the very best
by May the first. If all our people
could have been present and heard
these talks I feel sure that there
would be no trouble in raising the
money needed for the work this
Spring. The task now is for those
who were present to carry the in-
formation and inspiration back to
the folks at home. Every church in
every association in the State should
be visited and an effort made to
secure an offering from every Baptist
in the State. If this effort is
conscientiously made we will reach
our goal. Prayer and perspiration,
along with faith, is needed now as
perhaps never before.

What Some Said

Dr. Cox: "A negro described the
present condition by saying, 'We
have had a long ride, now we will
have to walk back'."

Dr. Holcomb: "Baptists have
made their best progress in the past
during hard times. If we will right-
ly interpret these times we will come
out of them a stronger people."

J. A. Barnhill: "My report will
not be in the form of an address but
a practical statement of conditions.
We are planning to do our best for
the program before May."

Dr. Lawrence: "Our trouble is
not so much a lack of money or
leadership, but it is indifference. We
are going to get out of debt and
then stay out. I came to the Home
Board as secretary for that pur-
pose."

Dr. Crouch: "Baptists gave last
year 25 million dollars more than
they gave in 1917, so our people have
not quit giving; but they are giving
mostly to local causes. This is no
time to be assessing blame as to
who is the cause of our present con-
dition, but what we want is the way
out; a sick man does not want a
long argument over the causes of
his sickness, but what he wants is
a remedy for his disease."

J. W. Mayfield: "Before we let
this program die, we will die: if our
people will get that as their de-
termination we will reach the goal."

J. M. Metts: "I did not know that
we had so many people with large
sums of money in the banks until our
banks failed, and now they are cry-
ing out 'retrench'—in church mat-
ters."

Dr. Henderson: "I heard of an
old negro who was neither an optimist
nor a pessimist, but he was a possumist."
"I cannot make a ten-
minute's speech on an hour's notice,
but I can make an hour's speech on
ten minute's notice."

W. E. Holcomb: "Bonepart's
drummer boy was ordered to beat a
retreat but he replied, 'I cannot beat
retreat but I can beat a charge that
will move the dead to action', and

so he beat a charge and the victory
was won; so we are to know no re-
treat, but must charge into the bat-
tle."

Dr. Gunter: "To say that we are
not facing a crisis in our denomina-
tional program is to whistle in the
dark. We are going to be greatly
embarrassed soon unless our receipts
greatly increase."

Hewlett:

"Bite off more than you can chew,
and chew it;

Lay out more than you can do,
and do it.

Hitch your wagon to a star,

Take your seat, and there you
are."

J. J. Mayfield: "Self-denial—(1)
For your own sake; (2) For the
sake of others; (3) For our Lord's
sake."

Dr. W. T. Lowrey: "There are
Baptists who are not able to give as
much as last year, but there are
many who should give more, and
there are many others who did not
give anything who should give now."

Simmons: "The fact that 7,600
churches last year gave nothing to
our program means that there were
7,600 pastors who gave nothing."

Dr. Harris: "If one is getting the
same salary this year that he got
last year, he is getting a consider-
able increase because of the decrease
of living expenses."

Kysar: "One of our men electri-
fied us recently by saying that
though he did not make any profit
last year he was not going to de-
crease his gifts to the church work
but increase it."

Dr. Sallee: "We think of this task
of world-wide missions in terms too
small. It is not a lack of love but
because the work is so far away that
we are not interested in foreign mis-
sion work."

Dr. W. M. Bostick had the sym-
pathy of all in the death of his
brother. He was kept away from
the meeting.

Dr. P. I. Lipsey was away also
because of the death of his brother
in Memphis.

Dr. T. W. Green was chairman of
the meeting and made a good one.

the Sunday School workers may
help to make effective the Coop-
erative Program. This was an after-
noon session only, but when the
clans meet again on the fifth Sun-
day in May at Bowling Green
Church it is to be an all day meet-
ing, with everybody carrying his and
her lunch.

The Pickens Baptist Church is
planning to hold its regular annual
School of Missions during the week
of April 13-17th, when classes for
mission study will be provided for
every age of the members of the
church. Mrs. L. R. Williams of
Jackson, Miss., will lead the adult
women, while the remaining classes
will be taken care of by local work-
ers, including the pastor.

Mr. E. C. Williams of the Sunday
School Department of the Conven-
tion Board is to be with us April
23-24th for conference in Daily Va-
cation Bible School work and gen-
eral Sunday School administration.

For the success of the Cooperative
Program, we remain,
Pickens, Miss. —J. L. Boyd.

PHEBA

Our pastor, Bro. R. O. Bankston,
preached two fine sermons Sunday.
In the morning his text was "The
Power of Sin", at night "Who Is
This?"

The week of prayer was observed
by the Baptist ladies here last week.

The Sunbeam Band met Sunday
afternoon at the church with their
leader, Mrs. Champion.

—Mildred Strickland, Reporter.

UNUSUAL BARGAIN
Ladies 260 and 300 needle, first quality, pure
silk hose and Rayon hose. 3 pairs—3 as-
sorted colors—prepaid \$1.00. Write for bar-
gain catalogue.

Lewis Sales Company
Asheboro, N. C.

A True
Hospital
Story

We were compelled to reduce the
amount of free work in February.
We gave 61 persons 467 days of free
service, which cost us \$1,748.20.

We received only \$62.25 with
which to help the poor. A woman in
Virginia sent \$25; a woman in
New Orleans gave \$21.25; Columbia,
S. C., and Evergreen, Ala., sent \$5.00
each; Meridian, Miss., sent \$3.00;
and three other gifts of \$1.00 each
were received.

We appeal for support of the Pro-
gram, which helps us pay off our
capital debt. We owe now \$497,000,
which we are reducing month by
month. But we depend upon special
gifts to do charity.

—

Lewis Bankston
SOUTHERN BAPTIST
HOSPITAL
New Orleans, Louisiana

The Sunday School Department

SUNDAY SCHOOL LESSON

For April 5, 1931

Prepared by L. D. Posey, Jena, La.

—o—

Subject: Jesus Teaches Humility.

Golden Text: Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. Luke 14:11.

Introduction

Our Sunday School literature carries two lessons for this date. The subject and golden text above, are for the regular lesson from Luke's gospel. The alternative lesson subject is, "The Resurrection". The golden text is, "Now hath Christ been raised from the dead, the first fruits of them that are asleep. I Cor. 15:20. As there is not space in our paper for notes on both lessons, and as it is now the custom with even many Baptist churches to put on "Easter Programs" as well as "Easter Hats", I shall write about the resurrection and some of the facts inseparably connected with it.

That Jesus Christ rose bodily from the dead, and ascended to heaven in the same body in which he died on the cross, are facts too well authenticated to be questioned by sensible people. That is the reason why those in this Modernistic age who dispute his resurrection do so. They are blinded and crazed by the Devil. And though they may occupy the pulpits in the greatest churches in the world, they are lost and under the condemnation of God. Plainly, no person can be saved who disputes Virgin birth and bodily resurrection of our Lord. All their claims to Christianity are only so much veneer to cover their blasphemy.

"Easter" is a heathen festival in honor of the goddess of Spring, and has not one word of scripture to justify Christians to observe it. And of all people who should not do so, Baptists stand at the head. In Acts 12:4, the word translated "Easter" is "pascha", and from which comes our English word "passover". Paul wrote, "Be not conformed to this world". Surely Baptists should not become participants in rank heathenism.

The Subject Studied

The resurrection of Jesus involves the integrity of prophecy, the veracity of Jesus, the date of his crucifixion and the hour of his resurrection.

The Bible teaches that Jonah was three days and three nights in the belly of the sea-monster. Jesus said as that was the case, so it is a sign that he would be three days and three nights in the heart of the earth. To dispute the literal resurrection of Jesus, denies the trustworthiness of the book of Jonah, and the veracity of Jesus; because he set his seal of faith upon it, and used it as a sign of the time he would remain in the grave.

The passover lamb was a type of Christ who was slain in the sinner's stead. The lamb was always selected four days before it was killed. Jesus as our Passover Lamb made his triumphal entry into Je-

rusalem on Saturday, the Jewish Sabbath, four days before his crucifixion. That day the Jews marked him for execution. Hold that in your mind.

All people who are at all informed, know that the Jews have always, and do now, count days from sunset to sunset. The first verses of the 28th chapter of Matthew say plainly, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it,—and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come see the place where the Lord lay". Matt. 28:1-2, 5-6. The following truths are self-evident: The first day of the week, the day in which Jesus rose from the dead, commenced at sunset Saturday evening as we count time. Between sunset and dark on that same Saturday evening, these women visited the sepulcher and were told by the angel, and saw with their own eyes, that Jesus was already risen. From John 20:1, it is clear that Mary Magdalene returned just before day Sunday morning, to confirm the occurrences of the evening before. Then follows John's account of the things which occurred during that Sunday during daylight, and in connection with the resurrection. With these facts before us, all discrepancies disappear. Deny these facts, and difficulties insurmountable arise.

But you say, "According to that, Jesus was in the grave only from Friday afternoon to Saturday afternoon". Not so. There is not one word of scripture teaching that Jesus was crucified and buried on Friday. That is Romish tradition fastened on to evangelical Christianity; and many Baptists, be it said to their shame, have swallowed the whole thing.

Now let us go back and take up where we left off with a preceding paragraph.

We know that Jesus made his triumphal entry into Jerusalem on Saturday before his crucifixion. (I do not have space here to introduce even the scripture evidence.) That day he was marked for execution which was the fulfillment of the scriptural four days waiting after the selection before the slaying of the lamb. Count forward four days from Saturday and you get Wednesday, the day of crucifixion. Count back from a few minutes after sunset on Saturday evening, three days and three nights, the identical length of time Jesus himself said he would be in the heart of the earth, and you get sunset Wednesday evening as the time of his burial. The Bible tells us that his burial was hurried lest his body should be out of the ground on the Sabbath. John tells us "That Sabbath was an high day". John 19:31.

In a vain effort to boost the Friday crucifixion theory, writers have admitted that there is no record of any thing Christ did for two days of that week. Surely not. The things that occurred on Wednesday, they have transferred to Friday, while in truth the body of Jesus was in the sepulcher all of Thursday, Friday and Saturday.

How long, O how long, will it be, before Baptists will study the Bible for themselves, cut loose from every vestige of superstition and heathenism, quit bowing to the god of style and teach their children the truth about the resurrection of Jesus? That truth is the foundation upon which the whole superstructure of Christianity stands. Paul says, "And if Christ be not raised, your faith is vain; ye are yet in your sins". I Cor. 15:17.

But you say, "We observe Easter as the anniversary of the resurrection of Christ". Let me ask you if you observe the anniversary of your birth or marriage one year on a certain day of a certain month, and the next year another day of another month? To ask the question is to answer it. You do not do so. Sunday is the only day apostolic Christians observed in memory of the resurrection of Jesus. That day and none other. To do otherwise, is to go counter to the Bible teaching. The Jewish passover did, and does yet, come on different days of the week, just as our Christmas does. Again the folly of "Easter Services" always on Sunday, appears.

May God hasten the day when Baptists will get above following the ways of the world in this and all other non-scriptural things.

—BR—

Dr. W. D. Powell of Louisville, Ky., Miss Daisy Nichols of Ardmore, Okla., and Miss Eva Inlow of Oklahoma City, spent the week of March 16-22 with the church at Claremore, Okla., the home of Will Rogers, and Pastor A. D. Muse, in a School of Missions. Attendance and interest grew from the first. Classes at 7 o'clock each night. From 8 to 9 Dr. Powell gripped every heart with a message on Foreign Missions. It was an hour of breathless stillness. After the last message the last night four men got together and took a native evangelist on the Foreign Field. Miss Inlow will return soon and conduct a banquet for the young people and set up the auxiliaries of the W. M. U. The W. M. U. of the church is putting on the Baptist Messenger (state paper) campaign.

—BR—

THE TWO NEIGHBORS AND THE HENS

—o—

A man in New Jersey related the following circumstance, respecting himself and one of his neighbors.

"I had once a great number of fowls. I generally kept them shut up. But one Spring I concluded to let them run in my yard, after I had clipped their wings so that they could not fly. One day, when I came home to dinner, I learned that one of my neighbors had been there, full of anger, to let me know that my hens had been in his garden, and that he had killed several of them, thrown them over into my yard. I was greatly enraged that he should have killed my beautiful hens, that

I valued so much. I determined once to be revenged; to go to him with him or in some way to get even. I sat down and ate my dinner as calmly as I could. By time I had finished my meal, I came more cool, and thought perhaps it was best not to quarrel with my neighbor about such a trifling, thereby make him my bitter, lasting enemy. I concluded to try another way, and being sure that it would be better.

"After dinner I called at my neighbor's house. He was in his garden. I went out, and found him in pursuit of one of my hens with a stick, trying to kill it. I accosted him, he turned on me, his face flamed with wrath, and broke out a great fury:

"'You have injured me. I will kill all your hens if I can get at them. They have ruined my garden.'

"'I am very sorry for it', said I. 'I did not wish to injure you, and now see that I have made a great mistake in letting out my hens. Please forgive me, and I am willing to pay you for the damage I have done you.'

"The man was confounded. I did not know what to think of him. He looked up at the sky, then down at the ground, then at his neighbor, then at his stick, then at the person he had been pursuing; and said not a word.

"'Tell me now', said I, 'What is the damage, and I will pay you for it. My hens shall trouble you no more. I leave it entirely to you to say what I shall do. I cannot afford to lose the love and good will of my neighbors, and to quarrel with them for hens, or for anything else.'

"'I am a great fool', said the neighbor, 'the damage is not worth talking about: and I have the means to compensate you, and to forgive you.'

"A soft answer turneth away wrath."

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In which great truths of the Old Book appear in simplicity and power, acknowledged as the "Grand Old Man" of Carolina Baptists, Dr. Vann blends logical thinking, clear writing, appropriate illustrating and convincing writing. His choice of texts will at once command the interest of Bible students. The reading of one chapter will compel one to complete the book.

F. H. LEAVELL

Christ, My Only Necessity

FIFTY CENTS

Mr. Leavell, secretary of Baptist Student Work, Baptist Sunday School Board, has had this volume prepared in attractive form. It contains a photographic report of the speeches given at the Second All-Southern Baptist Student Conference held at Atlanta last fall. The pictures of more than thirty speakers appear. It is timely to have this wonderful material preserved for the benefit of multiplied thousands of students, many of whom have already placed advance orders for the book, which will be highly prized.

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DR. C. V. EDWARD BUILDER DURING IN NEW ORLEANS
By R. L. Bolton, North Carolina

A pastorate of the city of New Orleans, a sacrificial soul record of Dr. C. V. Edward during this period a church not only great but the pastor and the cosmopolitan city into higher and thinking. His year in New Orleans revealed as a preacher of wisdom, and

Dr. C. V. Edward Orleans from the year in 1899 and 1909, taking charge of the Baptist Church.

"I am very sorry for it", said I. "I did not wish to injure you, and now see that I have made a great mistake in letting out my hens. Please forgive me, and I am willing to pay you for the damage I have done you."

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"A soft answer turneth away about 150, and the favorable to attend who moved to other states. The church agreed to raise an additional amount to secure the remainder of the Mission Board, and a modern plant at the chaise and St. Charles was a long, hard victory was finally

It is significant building period the Sophie Newcomb College members of the Faculty to use their beautiful worship, charging services of the jail lights. At this Edwards, the talked with Dr. Leavell concerning the privilege plant for a New Orleans. During those days were struggling in a surer place in the

years, said: "I have walked

Chink WORK OF THE DAY
BUDDIE JAC

Thursday, April 2, 1931

DR. C. V. EDWARDS, A WISE BUILDER DURING TEN YEARS IN NEW ORLEANS
By R. L. Bolton, Hendersonville, North Carolina

A pastorate of ten years in the city of New Orleans calls for a heroic, sacrificial soul. Such is the record of Dr. C. V. Edwards, and during this period of ten years his church not only grew continuously but the pastor and preacher lifted the cosmopolitan life of the great city into higher and better moral thinking. His years of service in New Orleans revealed Dr. Edwards as a preacher of wonderful patience, tact, wisdom, and vision.

Dr. C. V. Edwards went to New Orleans from the Louisville Seminary in 1899 and remained until 1909, taking charge of the First Baptist Church. Dr. John Purser a short time before had given up this work. The church at this time was located on Magazine Street near Washington. The building was a large frame structure which had been known as the Garden District Theatre. It will be interesting to recall that the purpose of the Home Mission Board in purchasing this large frame building was not only to have a place for worship but also a training school for preachers, missionaries, and women workers. This was in the mind of Drs. John and D. I. Purser and Dr. J. B. Gambrell and others when the purchase was made, but this vision for the work in New Orleans did not materialize until the Baptist Bible Institute was established in 1917.

After a pastorate of a little more than two years at the old church on Magazine Street, Dr. Edwards saw that the church must do wiser planning if it continued to grow. The members lived far from the church, many members could not be located, the average attendance was only about 150, and the location was not favorable to attract the Baptists who moved to New Orleans from other states. The pastor and the church agreed to sell the old building, raise an additional \$10,000.00, secure the remainder from the Home Mission Board, and build a beautiful, modern plant at the corner of Delecluse and St. Charles Avenue. It was a long, hard struggle, but the victory was finally won.

It is significant that during the building period the trustees of the Sophie Newcomb College allowed the members of the First Baptist Church to use their beautiful chapel for worship, charging them only for the services of the janitor, the fuel, and lights. At this particular time Dr. Edwards, the far-seeing pastor, talked with Dr. Dickson, the president of Sophie Newcomb College, concerning the purchase of the college plant for a Baptist hospital in New Orleans. Dr. Edwards, speaking of those days when Baptists were struggling for a larger and surer place in the life of New Orleans, said:

"I have walked around the block

many times on which Sophie Newcomb was located—it was just a block from the old church of Magazine Street—and prayed that the Lord, if it was His will, would let the Baptists obtain it at a reasonable sum, that they might do a more permanent and aggressive mission work in the city. You can imagine how happy I was when it was finally purchased for the Baptist Bible Institute, and how happy I have been over the wonderful mission and educational work done by that institution. The training school idea was not carried out in the old Garden District Theatre, but it was afterwards more gloriously carried out in the Baptist Bible Institute just one block away. The Sophie Newcomb College was not turned into a Baptist hospital but a greater and more modern building was erected and the plan of a hospital has materialized in a wonderful way. Both visions have been realized, both prayers have been answered."

When Dr. Edwards went to New Orleans in 1899 there were only three Baptist churches in the city, and only one of these was self-supporting. When he left the city in 1909 the number of churches had been doubled and a number of missions established which later developed into churches.

Brother Edwards proved himself a master kingdom builder in New Orleans. His church not only grew continuously through evangelism and organization, but the militant young pastor and preacher was a foe to all lawlessness in the great city which was a rendezvous for gamblers and evil-doers of all colors and grades. He fought courageously and unflinchingly for law enforcement at all times and under all circumstances. Gambling dens, saloons, beer joints, and places of iniquity had the light of the law turned on them again and again by the pastor of the First Baptist Church. He fought bravely for the enforcement of John McDonough's will, which specified that the Bible should be read daily in the schools established by the expenditure of the philanthropist's money. Roman Catholic influence was too strong to permit it but a brave fight was made which resulted in moral good. It was largely through the influence of Dr. Edwards that the first Protestant missionary was allowed to give her time to the patients in the City Charity Hospital. This hospital is a state institution but it was in the hands of the Sisters of Charity. The entrance of the Protestant missionary was a new day in the life of this state institution.

At the end of his ten-year pastorate in 1909, Dr. Edwards had seen his church's membership grow to 400 and his Sunday School to 475, and his church during this period had sent out three preachers and two missionaries. The Sunday School of the First Baptist Church, under Dr. Edwards, became A-1, one of the first standard schools in the South.

Brother Edwards almost surrendered his life in New Orleans. The hard tasks, the difficult problems, the continuous plodding almost cut him down prematurely. Harrassing insomnia followed after him for months. A sea voyage brought some relief, but he had to give up

finally. With a loyal church behind him, with a city which respected him and admired him, with many things yet undone, the noble preacher and pastor had to leave and go elsewhere. To Greenwood, Mississippi, he went for four years as pastor of the First Baptist Church. In 1913 Dr. Edwards accepted the College Avenue Baptist Church, Fort Worth, Texas, where he is pastor at the present time. In New Orleans and in his other pastorates Dr. Edwards has had the wise counsel and cooperation of a gifted wife, who was Miss Eleanor Crumpton, the daughter of Dr. W. B. Crumpton of Alabama. She is a graduate of Judson College and is a great woman.

In the city of New Orleans, where Dr. and Mrs. Edwards worked and dreamed, the Baptists of the South still "carry on" in the great work of evangelization. The greatest evangelistic agency that we have there today is the Baptist Bible Institute.

When you give to its support you are bringing into rich fruition the work and prayers and dreams of Edwards, Lawrence, John Purser, D. I. Purser, Whittinghill, Gambrell, Gray, Crutcher, Van Ness, Dodd, Holt, Lipsey, Managan, and many others.

—BR—
REQUESTS—A HOSPITAL STORY
By Louis J. Bristow, Superintendent

—O—
Requests for help for some poor sufferer come nearly every day. Here are three from widely separated sections, representative of typical cases.

From northern Louisiana comes a request for free service for an old woman, widow of a Baptist preacher who spent a long life in faithful ministry in Louisiana and Arkansas. This woman shared the labors and privations of her husband. Together they ran life's lonely way in youth, together they walked its sombre lane in midlife, together they shuffled along in old age. Then one day, as she looked across the distant fields, suddenly she heard a dull thud, and the husband of her youth had fallen. With a sickening pain in the region of her heart, she trudged on alone towards the sunset. Now she suffers intolerably, and has no means.

Will the Baptist Hospital in New Orleans admit her? She has no money, few friends.

From Mississippi a pastor writes of a young woman school teacher, parentless, dependent upon her own labors for a livelihood. She had earned little, given away much, saved nothing.

Hospital treatment is necessary,

but the young woman has neither money nor kinsfolk.

The church will pay railway fare to New Orleans if the Baptist Hospital will care for her. May she come? As presented by this pastor it is a pitiful case.

The third letter is from a widow in Alabama, appealing for help for a crippled child. She refers us to some well known men for corroboration of her story. Left a widow with three children, a partly-paid for home and some life insurance, she lost all her property by reason of a bank failure, which involved a building and loan association. Then her little daughter was injured; and she is advised that only the services

of a skilled orthopaedist and prolonged hospitalization will enable the girl to walk again. Will we give free service?

These three appeals are before me as I write. How can we help? Only as we receive help from those who read this story. We are writing them all to come: and we are trusting to the Christian generosity of readers of this story to help us pay the necessary cost of their care.

New Orleans.

—BR—
HAS DONE—TO BE DONE

The test of a nation's character and value is the kind of men it produces and the type of institutions it establishes. The history of America shows that wherever home missions go the home is protected, the church is established, the school is promoted, the hospital is supported, the community house is encouraged, the court is fostered, and the state is defended. Home Missions is the generator of the commanding conviction respecting God, salvation, duty and immortality that gives vigor and joy to national life.

The inescapable challenge of the unmet religious needs of the nation. Notwithstanding all that has been done, there are still 10,000 villages in the rural life of America today without a church of any kind—Jewish, Roman Catholic or Protestant; 30,000 villages in the rural life of America without a resident pastor; 13,400,000 children under twelve years of age who are receiving no religious instruction; more than one-half of the population of the nation today not connected with any institution representing organized religion. The life of the nation is threatened by sinful attitudes; self-will—the desire to be outside of the law of obedience; self-interest—the desire to be outside the law of sacrifice; self-complacency—the desire to be outside the law of fellowship.

There never was a time in the history of our country when the Christian churches were a greater necessity than at the present because America was never in more need of the spiritual quality which the churches contribute to the life of the nation. Not more legislative statutes, but more of the spiritual convictions of a Christian piety; not more luxuries, but more of the ethical motives that flow from the Christian nurture of the churches; not more wealth, but more of the moral power bestowed by the Gospel of Jesus Christ—this is the supreme and most imperative need of our day.—Selected.

—BR—

The family was seated at the table with a guest who was a business acquaintance of Dad's, all ready to enjoy the meal, when the five-year-old son blurted out: "Why, mother, this is roast beef!"

"Yes," answered the mother, "what of it?"

"Well, Pop said this morning that he was going to bring that fish home for dinner tonight."

PSORIASIS

is a stubborn skin disease. I suffered with it for years. Write R. S. Payne, Covington, Ky. P. O. Box 95.

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The Children's Circle

Mrs. P. I. Lipsey

Bible Story No. 14: April 2nd
The Woman with the Spirit of Infirmitiy. Luke 13:10-17

Have you ever had a trouble that kept you from walking much, my children? I hope not, but I have, a long time ago, and perhaps I can sympathize with this poor woman better than you can. For much longer time than any of you have lived, 18 years, she had been bowed together, and could not lift the upper part of her body up, as people are accustomed to hold themselves. Jesus was so sorry for her that He called her and said, "My sister, I'm making you well of your trouble," and immediately she was able to straighten her body. She was so happy that she thanked God with joy, but the man who had charge of things at the church didn't care much about her being made well, did he? He told the crowd that he didn't see why they didn't come there on days when it would be all right to heal them, and not on the Sabbath. Jesus answered him, took it up with him right there, "You pretender to goodness," He said, "You untie the bonds that hold your animals and lead them to water on Sunday, but here is a woman, much better than an animal, whom you don't want me to untie, tho' she's been bound by Satan so long." His enemies didn't know what to say to this, for it was the truth: the crowd was very happy in all the splendid things that Jesus was doing.

—o—

Questions

1. Can you think of two reasons that might have made this poor woman come to the church?
2. Why did the leaders of the people hate Jesus?
3. Why did not the manager of the church services not speak to Jesus, instead of to the crowd?
4. Did Jesus usually call people to heal them? Why did He do so now?

—o—

My Dear Children:

When Julia Frances was here two or three weeks ago, I gave her a little lily plant, with dirt all around its roots. She carried it herself the sixty miles she had to go, and didn't make such a good job of it as she might have, her mother thought. Well, when I was at Julia Frances' house last week, that lily was nearly bloomed! Her mother said you couldn't kill that lily! What I'm wanting to say is, how many flowers have you blooming, and what are they, if any? And this afternoon, I heard what sounded like a big brood of new chickens making so much noise, and the mother hen saying, "Cluck, cluck, cluck," real fast, to comfort them, and keep them from being afraid. How many chickens have you? I shouldn't be surprised if Miss Leta Mae has a lot of them, if she and the children have been well lately. I hope she has.—It will soon be warm enough for you to be making play houses around the big trees that have roots coming up around them. The roots make such nice rooms all about the tree. And then, the flower-ladies you can make to live in the rooms, petunias, with their spreading skirts and—but here's the end of the paper! Much love from,

Mrs. Lipsey.

—o—

Lorman, Mar. 21, 1931.

Dear Mrs. Lipsey:

I am so sorry I have not had an opportunity to write to you before, altho' I have wanted to. I am 11 years old today. I go to Red Lick School, where I am in the eighth grade. My teacher is Mrs. Hutton-locker. All of her pupils love her very much. We are going to have

a Smith-Hughes School next year. We will have the same principal we had this year. Everyone likes him very much. Our Pastor is Bro. Lee McGowen. He is a fine preacher. We are practicing for a play at the end of our school. The name of it is "Juvenile." I am the Spirit of the Stream. We have to sing songs and dance. We also have spoken parts. I am sending 10c for our monthly \$10 fund and also the answers to Bible Study No. 12. Hope they are right. Your friend,

Edna R. Burks.

I wish I could see your pretty play, Edna. When is school out? Your birthday is three days earlier than mine.

Answers to Bible Study No. 12

1. For he knew that the Lord was our true king.
2. No. He wanted to see if they had entire faith in Him.
3. That he was of little faith; doubtful and afraid.
4. Because he did not believe he could walk on water, even with Jesus.
5. He did not want them to be afraid or scared.

Edith R. Burke.

—o—

Clinton, March 21st.
Dear Children of the Circle:

I'm now with my grandmother, Mrs. Lipsey. I came home with grandfather and grandmother yesterday, from my house, where she had been visiting us since last Monday. "Pa" came to our house yesterday to eat birthday dinner with us, and when they asked me to come home with them, I said all right, if mother and daddy would let me. We had a mighty good time on the way here. They talked and I sang, and I called myself a music-box. I read the story of "The Three Bears" to grandfather and grandmother last night and he read me a heap of stories from the Children's Page from last year's Records. I am sending a quarter for the orphans.

Much love from,

Julia Frances Steele.

You see, children, Julia Frances has written this letter to you, because she wanted to talk a little about me, and her grandfather. Do you like to go to see your grandfather and grandmother?

BR

SICKNESS AND FUNERALS

—o—

The winter has passed and many of our friends have gone on before us. Many have suffered and are up again. I have visited hundreds of sick folk and have been to thirty funerals since the first of January and have been called to seven more I could not get to. I have been sick myself the last five days; was called to bury Mrs. Dr. Holyfield at Puckett and James Bright at Luther Chapel, Mrs. Spells at Mize and could not go on account of being sick. Since I last wrote I've buried the following:

Mrs. Ellen Bailey, at Good Water; Miss Jennie Harrison, Raleigh; Rev. J. W. Hudson, Taylorsville; Mrs. Victoria Yarbro, Fellowship; Mrs. Lizzie Hawkins, Lorena; Mrs. Leavy Hegwood, Good Water; Mrs. Matilda Chrissolm, Burns; Melvina Simons, Concord; Walter Daniels, Leaf River; Esther Ware, Laurel; Eddy Richardson, White Oak; Braxton Tullus, Raleigh; John Gentry, Zion Hill; Bessie McNeal, Leaf River; Roy Thornton, High Hill; Mrs. Mattie Lane, Chapel; Rev. John Frank-

lin, Magee; Jeffie Hegwood, Good Water.

Sorry I missed our Conference at Jackson. I am able to be up again, and hope to return to my field of work soon.

—D. W. Moulder.

BR

AN ORPHAN BOY AND CHINA'S CHRISTIAN PRESIDENT

How the Christian Education of a Chinese Boy by General Carr of North Carolina Influenced the Conversion of Chiang Kai-Shek

—o—

(Charles A. Leonard, Harbin, Manchuria, China, in the Harbin Daily News)

The writer was much interested to receive recently a news bulletin of his home college, Wake Forest College, near Raleigh, North Carolina, U. S. A., giving an interesting story headed "North Carolina Linked With China."

Few leaders in the new government of China seem to realize the great beneficial results that have come to America and other western lands from Christian schools, otherwise they would encourage the establishment of more such institutions in China. These institutions are usually more expensive than the government-supported schools, but my father sent me to a Christian Baptist college because he realized greater benefits would be received at a Christian institution.

While conducting the daily religious service (chapel exercises) at Wake Forest College a few weeks past, Dr. Paschal, one of the writer's former professors of Latin and Greek, told the following story as given in the Wake Forest Bulletin: "A new light was shed on the recent conversion of Chiang Kai-Shek, the new president of the Chinese republic, by Dr. G. W. Paschal in a chapel talk before the Wake Forest student body here today, when he related an incident in the life of the late General Julian S. Carr, a benefactor of Wake Forest through whose influence the Chinese leader was indirectly led to accept the Christian religion.

"It seems that some fifty years ago, General Carr found, off the coast of North Carolina, a young Chinese boy, far from home, and without friends. He took the lad into his home and, surrounding him with all the comforts that a Southern country gentleman could afford, educated him in the best American schools.

"Charlie Soong, as he was called, later returned to China and became a devoted Christian minister to his own people. Besides preaching, he had mercantile interests through which he accumulated quite a fortune.

"In 1919 General Carr visited China and was invited to the home of President Sun Yat-Sen (Swen Wen) whose wife was the oldest daughter of Charlie Soong, the little boy whom he had educated years before.

"His youngest daughter married Chiang Kai-Shek, and as first lady of the land it was through her Chris-

tian influence, combined with her mother, that the new president became a follower of Christ.

"Another of Soong's daughters, of whom were educated in America, married Mr. H. H. Kung, a descendant of Confucius, while his only son is one of the ministers of the New Chinese National Government.

"What a widespread influence good General Carr had as a result of this generous act to a Chinese orphan, declared Dr. Paschal. And by reason of his numerous gifts to the college through James W. Denmark Loan Fund, life of General Carr is also shown in the lives of the many American boys whom this fund helped to remain in school here.

BR

WHAT COLLEGE IS BEST FOR YOUR DAUGHTER?

—o—

If your daughter has made a good record in high school, then by means select for her a college with high requirements for admission and graduation. In such a college she will come under the most helpful and inspiring influences. Her companions will be of high intellectual rank. They will have proven themselves to be earnest workers. She will have entered college with recommendation of her high school principal as to conduct and character. Through the influence of association your daughter will be encouraged to exert her best efforts and will acquire strength of character as well as intellect.

One of the outstanding southern colleges for women which maintains unusually high standards is Converse College. At Converse no student is admitted unless she has an average of 80% during her years spent in high school. She is admitted upon certificate issued by a fully accredited high school preparatory school. In all cases testimonials of good character and a certificate of honorable withdrawal from the last school attended are presented to the President. The requirements for admission are herded to as a matter of fairness to the individual applicant and to the student body in general. Because of the unusually high requirements for graduation, it would be well for a young lady to enter a college of such high standards unless she had proven herself capable of adequate accomplishment. To those of superior ability, however, special opportunity is afforded for intellectual achievement.

All correspondence relative to entrance should be addressed to President Robert P. Pell, Box C, Converse College, Spartanburg, S. C.

BR

Teacher: "Can you tell me the name of an animal peculiar to Australia?"

Boy: "The rhinoceros."

Teacher: "Wrong. That is found in Australia."

Boy: "Well, that's exactly what it would be peculiar."

B. Y.

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March 15-19. Fou

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Thursday, April 2, 1931

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, MississippiJohnston Station is Host Church for
Cooperative B. Y. P. U. Training
SchoolUnder the splendid leadership of
their pastor, A. W. Talbert, the
Johnston Station Church furnished
the place and much of the enthusiasm
for a most successful B. Y. P.
U. Training School during the week
of March 15-19. Four classes were
taught and four churches cooperated
in the school. The classes were,Pilgrim's Progress, taught by A. W.
Talbert; Junior Manual, by Miss

Davis; Intermediate Manual, by Miss

Durscherl; Senior Manual, Auber J.
Wilds. The four churches working

together for the week were Johnston

Station, Moaks Creek, Mt. Pleasant

and Montgomery. Mt. Pleasant had

an average attendance of more than

60 with Johnston Station just about

equaling them. Moaks Creek had about

65 as an average, with Montgomery

about 10. It was a delightful occasion

with a well planned program con-

sisting of class work, special music

and inspirational addresses. The

speakers were Rev. D. A. McCall

of Jackson for Monday night, Rev.

A. F. Crittenden Tuesday night,

Miss Durscherl Wednesday night,

and Auber J. Wilds Thursday night.

—o—
Chickasaw Associational B. Y. P. U.
Elects

We still have echoes from Chickasaw County Associational B. Y. P. U. that was organized on the first Sunday in March. Miss Alta Thompson of Okolona was elected president. The four vice-presidents elected were, Mrs. J. C. Beasley of Woodland, Norma Giles of Houlka, Joe Davis of Shiloh, Jasper Rish of Houston. Miss Beatrice Verell of Arbor Grove was elected to the office of secretary, Miss Amy Stewart of Houlka Junior-Intermediate leader, Hugh Lee Collins of Van Vleet choirister, and Miss Louise Harrington of Houston pianist. The program consisted in devotional, special music, sword drill, a number of short inspiration talks on practical subjects with a special feature program from the Houlka B. Y. P. U. These officers have already begun the pleasant task of organizing new unions and strengthening the old.

—o—
June**June**June**June**June
June is noted as "Bride Month"! but that isn't all. It is noted as District B. Y. P. U. Convention Month in Mississippi and the first three weeks of June will be happy times for our Baptist Young People in the state—District Three (North Eastern) June 2-3; District Four (East Central) June 4-5; District Five (South Eastern) June 9-10; District Six (South Western) June 11-12; District Two (West Central) June 16-17; District One (North Western) June 18-19. "PLAN TO GO" is our slogan.—o—
Hope, Neshoba, Organizes Two
Two more added to our list: this
time coming from Neshoba County,
Hope Church. We are indebted to

Mrs. Lula Goldman for the report. They have just organized a Senior with twenty-one enrolled and a Junior with twenty-eight enrolled. They write for helpful literature, which means they are planning to make their unions real training services for the church. We congratulate you, Hope.

—o—
We Have For You

In our office, Box 520, Jackson, Miss., we have for you tracts for each Senior officer, each Intermediate officer, each Junior officer, each General officer, and in addition to these, tracts on the Associational B. Y. P. U. and Stewardship, envelopes of plays, standards of excellence for each department. They are FREE to you. We ask you to pay the postage is all and we will send them even if you do not pay the postage if you will agree to use the tracts. Adult unions use Senior standard and officers tracts.

—o—
Poplar Springs, Meridian, Reports
Successful B. Y. P. U. Training
School

Director C. E. Talbert of Poplar Springs Church, Meridian, reports one of the very best B. Y. P. U. Training Schools ever held in their church. All three unions studied their Manuals and were 100%, meaning that every member of every B. Y. P. U. was enlisted in this study course. Mr. Talbert praises the faculty, which consisted of Mr. W. E. Green of 41st Ave. Church, Mr. Lamar McDonald and Miss Mara Ellen Bounds, members of the Poplar Springs Church. The school was closed with a splendid banquet graciously served by the ladies of the church. The B. Y. P. U.'s of this splendid church had charge of the regular preaching hour on the evening of March 22nd, the program rendered being a credit to the ones taking part and a joy to the interested Director and other members of the church.

—o—
The way to bring your B. Y. P. U. up to the standard is to set your goal much higher than standard requirements. Undertake to do more than you are asked to do. Go the second mile.—o—
Do not claim to have a "Monthly Council" if it is only an "Executive Committee Meeting". The difference between the Monthly Council and the Executive Committee Meeting is just this—The Executive Committee includes only the General officers with heads of departments and they meet to discuss general policies for the B. Y. P. U. The Monthly Council is a meeting of every Committee for the purpose of reviewing their past month's work and planning for next month's work. Every Committee meeting simultaneously planning something to do will mean that through the month the committees will be busy. Not to have regular committee meetings is not to have committee work.

If every Baptist would read our new Senior study course book "Investments in Christian Living" by Rigell, and would live up to its teachings we would revolutionize the world in a very short time. It seems reasonable to expect at least half to do it, and if even the half will we will soon revolutionize the world. Get a copy and read it and encourage others to.

—BR—
HOW WE CELEBRATED
MISSIONARY DAY IN BOGUE
CHITTO BAPTIST S. S.—o—
Sunday, March 22, was a banner day in the history of Bogue Chitto Baptist Sunday School.

After devotional service and the lesson period our "Special Day Program" was rendered in a most effective way.

According to previous arrangement, Rev. Hugh P. McCormick, missionary to Africa, and a Lincoln County product, was adopted as our missionary for the month of May, the school making as their goal the amount necessary to maintain a missionary on the foreign field for one month.

Mrs. C. J. Wooley gave an interesting sketch of the life and work of Missionary McCormick, stressing the sacrifice he made in giving up a lucrative position to answer the call to the foreign field, and making a special appeal to those present to give of their best for the cause he represents.

Pastor H. B. Price then brought a stirring message on "Christ The World's Savior".

This in brief is one way to stimulate interest in Missionary Day in the Sunday School.

In a large measure the success of this effort is due to Pastor Price and Superintendent E. L. Brister.

The amount contributed, \$75.00, is more than the Sunday School has ever given to any cause at one time.

Mr. McCormick is to be informed of the action of the Sunday School and requested to give a detailed account of his activities during the month of May.

He has many friends in this vicinity who are personally interested in him and his family, and will not neglect to remember them at a throne of grace.—Mrs. Dan Bolian, Reporter.

—BR—

Laundress: "I couldn't come yesterday, Miss Jones, I had such a pain."

Mistress: "What was it, Melissa? Dyspepsia?"

Laundress: "Well, ma'am, it was something I eat; the doctor called it acute indiscretion."

—BR—

A clergyman and his wife were receiving a call from a parishioner. The clergyman's small daughter, aged nine, walked up to the visitor, and gazing intently at her, said: "Oh, my! But aren't you homely?"

Her mother, of course, was horrified and sought to undo the mischief as well as she could. "Why, Laura," she said, "what do you mean?"

Frightened, Laura stammered: "I only m-m-meant it for a joke."

But the mother pushed disastrously onward: "Well, it would have been a much better joke if you had said, 'How pretty you are!'"

BELIEVE US

The Foreign Mission Board is in a critical position. The drop in our receipts is gravely endangering the welfare of our splendid work abroad.

We cannot maintain the work on the amount now being given to our Board.

HEAR US

The future of the Foreign Mission Board hangs now in the balances of Southern Baptist generosity. The gifts to Foreign Missions by the time of the Southern Baptist Convention will affect the future of this work to an extent that few realize. We have reached a point where we must either go forward with our work or else contract it in a most hurtful way. We must not go backward. "Speak unto the children of Israel that they go forward."

What a pity it would be to contract further our work abroad. It is really growing wonderfully under the favor of God in spite of our failure to support it adequately. How it would grow if we should do our duty towards it.

HELP US

If it is in your heart and within your ability to render special aid, we beg you to do so now—this spring, before the coming of the Southern Baptist Convention. Our situation is so tense we cannot wait.

Help us, Help us now.

FOREIGN MISSION
BOARDSOUTHERN
BAPTIST CONVENTION

Richmond, Va.

on earth, I take this means of saving you for a Christian intermission in my little girl. As I write this she is sitting at my side with one hand around my shoulders. She was last but is found, was dead but now alive. May God bless you always is my prayer, for all of you who are trying to do something for lost women. The world needs many such men and women who are not afraid to go into the dark places to rescue us. I didn't know where my little girl was, hadn't heard from her in six months and had worried myself wild over her. I was so happy to meet Mr. and Mrs. They are such a lovely couple. I wish it were possible to meet you too, and hope you will visit us some time at our home in Bastrop, La.

The dear Mr. and Mrs. gave me a photo of themselves. We had one of the entire party. I would hang them just beneath a crucifix, for you are all saviors in my heart.

I can write no more. My heart is running over. Again I ask God to help the holy saints to bless and guide you forever.

I am an overjoyed mother, and a friend to you and your friends, and your noble work."

resided Central Baptist Church,

Memphis, Tenn.

—BR—

EXPERIENCES OF A GOSPEL JOHN

—

(Miss C. Gorman, B. B. I. Student) I am one of the many thousands of Gospels of John that go to the Baptist Bible Institute in New Orleans. I heard the man in the press room talking about the wonderful work this institution is doing for the cause of Christ by distributing us along with the other Gospels on street corners and at missions and in all their work to people who have never heard of Jesus. I do hope I can be of some help to some one in finding Christ as Saviour.

Well, here I am in the music room of B.B.I., all stacked up with my brother and sister Gospels. I have been hoping every day we would be taken next, and I am getting terribly anxious. Oh! Here come some students now, and I heard the leader say that they were going to Canal and Rampart. I do wish I might be able to serve in some way tonight!

The organ is playing, and they are singing the most beautiful song. How can these people listen and not accept Jesus? I am next to be given out. Goodness, this fellow certainly looks like he needs to be helped. My, how rough he is treating me! He is walking down the street, and has torn my back off. I will never be of any use now. He has thrown me down, and people are walking over me and kicking me. If they knew I contained the words of Jesus, I wonder if they would treat me this way? I do wish I could serve.

There is a young man leaning against a post just in front of me.



He looks as lonesome and ragged as I do. He looks as if he didn't have a friend in the world. I wish he would read me, and learn about the friend who helped Nicodemus and the Samaritan woman and so many others, but I believe he is going to pass me by. No, he is picking me up. Now I am going to do all I can to help him. If only I could talk! He put me in his pocket. I hope he doesn't forget me. I don't know where we are, but he has taken his coat off.

My, it is so dark in this pocket with all these cigarettes and matches. Here is a hand reaching into this pocket. Guess it is for matches. Well, it has found me, too. My, how pale the young man looks! He must be sick, for it is good daylight and he is still in bed. He is drinking something from a bottle, and what a terrible odor it has! That's enough to make him sick.

He is reading me. He has read my third chapter twice. He has read nearly all my chapters and has come back to the third again. "Does that mean me too," he is saying as he reads the sixteenth and eighteenth verses again. Some way he seems to have gotten my message. What is he doing now? He is on his knees, and is saying: "O Lord! If this book is true then you can save me, even as miserable as I am."

"Have mercy on me." "Save me." "Dear Jesus, I surrender my life to thee." What a wonderful change in his expression now! How very happy he looks!

We now live in a new house, and my owner is so very different from what he used to be. He is working now, but he takes me with him every day. The fellows all tease him when he reads me during lunch hour, but he doesn't seem to care. We go to church now, too. The other night as we were up town we passed a crowd of B.B.I. folks on a street corner. My owner stopped, and one of the young men explained it all to him again, and told him about publicly confessing Christ. So now he is a member of the church.

There is a man who works beside my owner, and they seem to like each other very much. This fellow seems to be a nice chap, but he surely uses awful language. While my owner was eating lunch with this young man the other day he took me out of his pocket, and the young man wanted to know why he read me so much. My owner explained what I was to him, and told him about Jesus. The young man wouldn't pay much attention, and kept trying to change the subject, but he promised to think about it.

Last night my owner prayed and prayed and asked God to guide him in leading this young man to him.

Then he read and studied me for a long time. It is now dinner time, and my owner doesn't seem very hungry. Finally, my owner turns to the man and asks him if he has thought about his soul. The young man says he has, and seems very much interested. He wants to know more about me and of this Jesus.

My owner has taken me out of his

pocket and is reading and talking. "Did you know you were condemned already?" he asks, and reads my third chapter and eighteenth verse. "But Jesus has the power to save you" (verse twelve, chapter one). "He loves you and will give you everlasting life" (this from the third chapter again and the sixteenth verse). "But if you do not accept him the penalty is death," he goes on to explain, using my fifteenth chapter and sixth verse. "You, like Nicodemus, must be born again" (using three and three). "It is a very dangerous thing to put off" he urges (sixth chapter, forty-fourth verse). "Will you not call on his name and trust and obey?" (using seven and seventeen).

They are kneeling now in prayer over behind the work shed. The others are grouped here and there waiting for the whistle to blow and call them to their regular tasks. My owner first prays, and then he asks the young man to pray. He does so, and earnestly pleads for mercy and forgiveness, and God answers his prayer. How happy they both are! The young man because he has found Jesus, and my owner because he has led his first soul to Christ! How happy I am too because my desire has been granted, and I have been permitted to be of some little help in bringing my owner and his friend to the Saviour!

—BR—

TO THE BAPTIST PREACHERS AND LEADING LAYMEN OF MISSISSIPPI

—

I believe in the verbal inspiration of the Bible, the Deity and Virgin birth of Jesus Christ; in His bodily resurrection, and His personal, visible second coming. I believe in His substitutionary sacrifice. I believe in salvation by grace, redemption through blood, justification by faith, eternal life as the gift of God, through Jesus Christ our Lord. I believe that all authority in heaven and in earth belongs unto Jesus; and that His great commission, given just before He ascended to the Father, and recorded in Matt. 28:19, 20 is binding upon us as a sacred duty and solemn obligation. I believe that we—Southern Baptists—should follow this sacred command by putting evangelism first in all our programs.

I believe that we should love, respect and reverence Him, and acknowledge Him as absolute authority on every subject treated in the Holy Scriptures. I believe it is wrong for women to speak publicly before mixed assemblies in the churches. And I believe it is also wrong to compromise with modernism, either by endorsing it, or keeping silent where we know it is in our midst. I also believe it is a sin to hold union meetings with other denominations that we know teach heresy concerning the way of salvation. I have undertaken to set forth briefly a portion of the fundamental and evangelical doctrines of the Gospel of Christ.

* * *

Now I am wondering how many Mississippi Baptist preachers and leading laymen hold to these same doctrines and principles. What I mean by "leading laymen" is, laymen who are not afraid to stand up before an audience and earnestly contend for the faith once delivered to the saints. I believe that the time

is ripe for a test to be made on these things. My object in writing this article is to solicit endorsement, for the purpose of finding out whether or not there is any use of making a plea for these principles before the next meeting of the Baptist State Convention. I kindly make this request that every pastor and leading layman in the State who loves our Lord Jesus Christ and who are interested in evangelism, write me.

* * *

If we (not I) receive sufficient encouragement, we expect to try to arrange a call meeting, before the meeting of the next convention for the purpose of drafting a resolution setting forth our views and desires to be offered at the Convention, and have it published in The Baptist Record, so that every delegate may be ready to intelligently cast his or her vote. We do not want to make a fight in the Convention unless it is forced upon us by the enemies of the fundamental doctrines of the Gospel and evangelical principles.

* * *

In doing this I am acting on the advice of sound and sane counsel. I am not alone in it. If I do not get sufficient response I will drop the matter for the time being, and will make mention of it in The Baptist Record.

—J. E. Heath.

Winona, Miss., R 6.

—BR—

A teacher, trying to impress on her pupils the rightness of kindness to all animals, took them for a walk to bring the lesson home to them. Hearing a scream from little Johnny, she asked: "What's the matter, Johnny?" "I've been sitting on a hornet," was the tearful response, "and I'm afraid I've hurt the poor thing."

—BR—

"This man," said the keeper softly, "imagines he has millions."

"Lucky fellow!" responded the visitor. "Whenever he needs money all he has to do is to draw on his imagination."

—BR—

Young Lady Motorist: "It's snowing and sleeting, and I'd like to buy some chains for my tires."

"I'm sorry. We keep only groceries."

"How annoying! I understood this was a chain store."

BABY OUT OF SORTS

Lots of things to make baby unhappy. Colic, constipation, heart trouble, teething time, cold, colds. Mrs. Winslow's Syrup seldom fails to make him happy again in a jiffy. It gives quick relief. Made especially for infants and children. Used for nearly 100 years. Absolutely harmless. Contains nothing your own doctor wouldn't prescribe. At your druggist. Send for Mrs. Winslow's Diet Instruction Book for Baby. It's full of valuable information and it's FREE.

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Treasurer, FRANK BAILEY, A. & M.

Reporter, LAVONNE REEVES,

M. S. C. W.

HIGHLIGHTS OF B. S. U.

The state committee established by the house party, which met at M. S. C. W. March 6, 7, and 8, met last Saturday evening at the Baptist Workshop in Columbus. Members present were Bill Wallis, Jimmie O'Neal, and Otis Palmer of A. & M. College, and Irene Ward, Zana Wilson, Anita Vaught, and Lavonne Reeves of M. S. C. W. Special emphasis was given this week in the meeting to some means of intensifying our state co-operative program. It was resolved to write letters of encouragement and "spurring onward" to the local councils of the state. Some plans for publicity were worked out for the rest of the year, or at least for a time until further work can be done in later committee meetings.

The resolutions of the house party have not been received as yet by the house party's state committee, but as soon as they are forthcoming we shall be glad to send them to all the local campuses. We would stress the fact that every B. S. U. Council read the resolutions and devote at least ten to fifteen minutes of each council meeting for a consideration of them. We want something besides bits of paper for a result of the house party.

Already questionnaires have been sent out to the local campuses, both Senior and Junior Colleges, for a statistical survey to be made of the needs and the achievements of the state thus far. If you college pastors haven't sent your reply in, don't wait any longer to do so.

Some tentative plans for a Mississippi Caravan to go to Ridgecrest were discussed, but no definite action was taken. Irene Ward was delegated to write W. O. Vaught, state president, about getting rates for buses or train rates for the whole state representation.

No definite action was considered about the A. & M. student secretary situation further than a general survey of all the state mission work.

We concluded the meeting with a "See you next Saturday night", and a resolution to have something to report by next week, and to get on the subject of Junior Colleges without delay.

What's Going on at S.T.C.

One of the most interesting and most worthwhile things that our B. S. U. is sponsoring this Quarter is "Twilight Prayer Meeting." Late in the afternoon when all is calm and serene it seems only befitting that those people who are followers of the One and Only One should stop for a few moments and meditate. It is only through meditation and prayer that anything will ever be accomplished in God's Kingdom here on earth. How are we to know what God wants us to do if we don't study His Word and talk with Him? Heretofore, we have been having Prayer Meeting at Noon, but it

seems that at this time of day the students were all so busy they could not forget their work and commune with God whole-heartedly. As soon as weather permits, the meetings will be held "in the great open spaces"—out under the gorgeous pines in front of the Demonstration School Building. Being out-of-doors will make the service all the more impressive.

A study course, "Training in Church Membership," is being conducted on our campus this week by our student secretary, Mr. Pennebaker.

It seems that those who attended the House Party at M.S.C.W. will never get through talking about it. It made such a lasting impression on those young boys and girls that it is impossible for them to play "shut-mouth" about it. If anyone wants to know what a House Party is, just ask anybody who attended that one and they will make your heart thrill such that it never thrilled before.

Lucille Sikes, Rptr.
Sta. A, Hattiesburg.

—BR—
"THIS GRACE ALSO"
By J. W. Fairchild, Taylorsville,
Miss.

The apostle Paul availed himself not only of every opportunity, but of all the means at hand, in bringing the Lord's people into his service. He was "made all things to all men, that he might by all means save some." He sought to provoke the Jews to emulate the Gentiles and thus save some of them; and he aroused the zeal of the Corinthians by calling their attention to the sacrifice and service of the Macedonians.

There is a great lesson for us in the lives of the Macedonian saints, for the conditions under which they labored are similar to the ones we face today. They had a "great trial of affliction" and "deep poverty." The majority of us have the same. But they had with their affliction and poverty "abundance of joy," which the most of us do not seem to have. Read 2 Cor. 8:2, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

Think of it! Abundance of joy and deep poverty springing out of affliction made those Macedonians rich in liberality. "Hard times" did not cut down their contributions to the cause of Christ, but increased them. Why do not such conditions produce the same results in us today? Why is it when we need the Lord most, we show our appreciation of him least?

The apostle Paul tells us why afflictions and poverty caused the Macedonians to go "beyond their power" in ministering to the necessities of the saints. He said, "And this they did, not as we hoped, but first

gave their own selves to the Lord, and unto us by the will of God." When a man gives himself to the Lord and his people realizing that he belongs to God and all he possesses is a gift from God, it is a joy for him to use the Lord's goods according to his direction. The trouble with us today is that we do not understand our relationship to God. And failing to realize that relationship and our dependence upon God we lack the proper incentive for giving. We need some Titus to finish in us this grace of giving.

Would it not be glorious if we could say to our churches today as the apostle said to the Corinthians, "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." But do we abound in these other graces? Have we faith in God? Do we trust him even as we trust our fellowman? Does his promise mean as much to us as a bank note? And do we abound in utterance? Do we honor God with the fruit of our lips? Are we able and ready to give a reason of the hope that is in us to all who ask us? And while our knowledge of physical things has increased, have we increased in spiritual knowledge? We know more about the universe than those Corinthians knew, but do we know more about God? Are we better acquainted with him than were they? And what about diligence and our love for his servants? Are we diligently seeking him, continuing in his love and showing our faith by our works?

If the Corinthians abounded in all these graces named, why did the apostle devote chapters to the grace of giving? Why did he put so much emphasis upon "this grace also"? It was because this grace, the grace of giving, is the proof of the other graces. Paul "proved the sincerity of their love" by it. St. John, the apostle and evangelist, did the same when he said "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 Jno. 3:17. This statement in the form of a question is the strongest way the evangelist had of saying that love always manifests itself in deed, and that where there is no performance the love does not exist. So this grace of giving is the proof that the other graces abound.

While it is true that when we give from proper motives we shall receive "good measure, pressed down, shaken together and running over", yet the hope of receiving should never be the incentive to giving. Blessings received and not blessings expected should inspire our liberality. The apostle bases his exhortation to give on the ground that Christ has given all for us. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9.

Jesus was rich. Heaven with all its glories was his. The earth with its fulness was his. All the worlds in limitless space were his. Yet he became poor—so poor that though foxes have holes and birds of the air have nests, he had not where to

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